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THE LAW OF FAITH

WITH A LAWYER'S NOTES
ON THE WRITTEN LAW

By

JOSEPH F. RANDOLPH

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NEW YORK AND LONDON
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1914

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FOREWORD

THE writer of this work is already known among the members of his profession as the author of a number of books of law of such good repute as to excite a just expectation of finding intrinsic worth and excellence in this venture by him into a new realm of literature.

We were classmates in college over fifty years ago and began to be friends in that distant and happy period. Ever since, we have dwelt and laboured in the neighbourhood of one another within the limits of Greater New York but not within the same professional fellowship. His labour of many years, however, upon this latest volume from his pen, has brought us into a new fellowship and has resulted in giving me the privilege and pleasure of a foreword concerning a treatise which I have read with profound interest.

It is the product of a peculiarly thorough search of the Scriptures of both the Old and New Testaments. The full significance of the familiar word which forms its theme is presented in a fresh and interesting way. How thoroughly and pre-eminently the Bible is a Book of Faith and the Book of the Faith is made to appear with an impressive

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vividness. The vision, concept, and content of the word and the thoroughness and scope of the citations from the Book, are equally satisfying.

The relation of Faith to Faithfulness and the coupling of the one with the other strikes with emphasis the strong ethical note, sometimes lacking in the treatment of this subject. The seeking and finding of both faith and faithfulness in the nature and character of God whence they come to men and women who are created in His image, will challenge attention and carry conviction.

The excellent and well chosen title of the book, *The Law of Faith*, sets forth admirably what is fundamental in the thought of the author and the Biblical conception and treatment of this subject.

The student will find himself sharing with growing interest in a search from the beginning to the end of the Scriptures for a testimony and declaration concerning Faith which indicates in a forceful way how this word contains the central and pervasive message of the Book of Books, and he will be grateful for the reward he receives from the study which he has shared with the author.

RICHARD C. MORSE.

OFFICE OF GENERAL SECRETARY,
INTERNATIONAL COMMITTEE Y. M. C. A.

NEW YORK,
December, 1913.

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QUERY

The writer of these pages addresses them to readers, learned and unlearned, as a question, which concerns them all:

What has faith to do with salvation?

There have been many answers suggested, and no learning is too wide, no genius too intelligent, for a full and plain answer. No man's lifetime, spent in study or meditation, is sufficient for it.

In these pages the readers are referred to the great Book of Faith for the answer to what every soul needs know. The writer has sought the answer only in the faith-words of that Book. He now offers to others the question with such answer as he could find there, in the hope that more wise and learned men may be moved to put into simple shape for plain readers such answers as come to them from other and any sources to supplement these beginnings.

J. F. R.

Morristown, N. J.,
December 4, 1913.

The Law of Faith

CHAPTER I

THE BOOK OF FAITH

The Bible has been called the Book of Faith and it is such in every sense. It appeals to our faith in things of deepest concern to all. And it is a book about faith—more so than any other great book. It tells more than other books about faith—in more varied language—and in more various aspects. Almost every one of the sixty-six books, that form our English Bible, speaks of faith. It gives no definitions or explanations, but it speaks of faith by name more than a thousand times; and the ideas of truth and trust and fidelity and belief that are expressed by these names recur many thousand times in other words of story and warning and commandment and praise and prayer that are found in the book.

Relations of God to men and of men to God are stated as facts. These relations seem to have to

do always with faith—God's faith or man's faith. The matter of the Book concerns the life and growth of the spirit, its responsibilities and its hopes. Here is a field that Natural Science barely touches. Its changes are due only in small part and indirectly to any known laws of matter.

It is principally in relation to man's present surroundings and his future that faith is a theme of the Scriptures. It touches his allegiance, his duty, his resources, and his hope. It is always spoken of as it shows itself at the time—and therefore in a single phase or a single operation. The same name is used for all its varieties; and its various names are used for any one of its manifestations. Either there are many things called faith, or there is one thing called faith (and called by other names too, such as belief, trust, faithfulness), which manifests itself in various ways. The phases sometimes seem to have little in common—no reason for a common name. And they do not seem to be of the same moral importance. The duties of truth and honesty—of confidence—and a sound creed do not seem always equally plain. The liberty of choice does not seem equally unrestrained.

The choice between truth and falsehood is always plainly a moral one. On the other hand, the choice between conflicting beliefs seems to be often as independent of our will as the weight of our bodies or the complexion of our skins. Are

we responsible for faith in word and not for faith in thought? Is faith of the heart a virtue, and faith of the mind an accident of experience or birth? Is faith of the heart (our trust and confidence) the only true faith? And is faith of the mind (our belief) a misnomer? Are the favours and blessings of the faithful confined to a complete and perfect faith? And is there any such faith on earth? Or is it only the ideal and abstract Truth personified? On the other hand, does everything that partakes of faith and belongs to it—that comes and passes away—that changes in form and strength from hour to hour—claim the name and receive the benefits and do the works of faith? An effort is made in these notes to find an answer in the Book of Faith to all of these questions.

The Bible seems to raise these questions and in its way to answer them. Other answers, made by churches and men and seemingly logical when made, may be found not to fit into the complicated web of a thousand texts and of the ten thousand teachings on the same subject which the Bible offers in other forms.

The teachings of the Book—in its faith-words at least—resolve themselves into a few phrases and into simple thoughts, which preach a gospel, rather than a theology, to the poor in spirit and in mind. The Lord is faithful. Trust in the Lord. God is our confidence and sure defence. Believe in Christ. They that believe and are faithful are

His. Men believed the word. Continue in our most holy faith.

Apart from faith-words there is a constant call in the Bible to faith in every form—a presentation of God's faith in His relations to men—and an indication and expression of faith in Him, and there is in the New Testament a warm and increasing expression of faith in Christ His Son. Every story of what God has wrought brings out in various pictures the form of the One who is always faithful. And every line that recites what He requires of men shows men who are called and are trying and learning to believe what is true—to trust Him that is faithful—and to be faithful themselves in the things that are their own.

It is evident that the Lord asks for a full faith. But He rejoices in its most meagre and feeble effort. The Bible offers no hint of how small or incomplete the faith may be and be accepted and recognised by Him. And it makes no fine distinction between complete and partial faith—or between different kinds of faith—or between an easy and a costly faith. But perhaps the Lord sees in faith's slightest movement, and in all living souls, some smallest living germ. The germ may be already in His sight the potential faith that shall remove mountains and the belief that shall ripen into a knowing as we are known.

No attempt is made here to note the many forms in which without faith-words faith is still the

uppermost thought. There are assertions of truth that call for assent—commandments that ask obedience—services that require faithfulness—great works of the Almighty that command our praise—sins and distresses poured out in prayer—deliverances and thanksgivings—aspirations and vows.

God is in heaven—but "the Lord's name" is always on the lips and on the pen of the sacred writers.

The Bible is not full of vain repetitions. It makes faith the one great work of man, on which his present and future rest. It may not explain why this is so. But it does show that it is so, and how it is so, in ways which, when viewed together, make faith seem to be the only reasonable imaginable path—the road back to the Father's house.

There is nothing in the Bible as constantly spoken of as faith. In the roughest times courage was its servant. And in the ripest times wisdom is its handmaid. And in all times love is its vital function—toward men, the greatest thing in the world, the love of one's fellow-men—and toward God, the love of heart and mind, that brings to Him a child's obedience and confidence.

One Faith and Many Forms. Can we say that belief and trust and faithfulness are one? Do they differ essentially? Do they lead to one

another, as cause and effect, and in what order? Can they exist separately, or to the exclusion of one another?

Belief accepts a thing as true. Trust relies on it as true, and looks forward to it as sure. Faithfulness speaks what is true and does what is promised or commanded. The thing to be believed and relied and acted on is sometimes called "the faith." The truth presented for man's acceptance may be a condition to be met—a fact to be recognised—a law to be obeyed—a duty to be done—a warning to be heeded—a promise to be trusted.

For the present, there is faithfulness—for the future, confidence—for the past, intelligence, reflection, and belief; for the will, faithfulness—for the heart, confidence—for the mind, belief.

All these phases are familiar to us from childhood. Logically trust seems to follow belief, and faithfulness to follow trust. Actually and often they follow one another in some different order. And either one may be experiment, which ripens into or confirms the other.

Faithfulness, Trust, and Belief all make a link between man and God—the man's link—likened to an outstretched hand, that asks and reaches and grasps and holds. They all have this in common and each of them singly has it: that they work together and all work alike. They naturally lead to one another or strengthen one another. A

man may have a living faith—and live by that faith—and it may seem to be only one and any one of these: a living fidelity or trust or creed. If it is living, and he lives by it, it must bear the tests of life in its movement and character and works.

Faith and Environment. Faith relates to and depends on that which is without. This may be behind us, around us, above us, or before us—but not in us or of us.

To ignore truth is unbelief. It is unbelief to think that our goodness and greatness are in ourselves—to blame heredity, environment, and opportunity for what goes wrong and to pride ourselves for what goes well. Pleasing one's self and being pleased with one's self—these are the opposites of faith.

Faith recognises powers that lie outside of us—leans back upon them—reaches toward them—and receives from them. A vital receiving depends on the spirit's appetite—its feeling of hunger, dependence, and readiness. That appetite or feeling is not strength. It is a receptiveness or faculty for reaching the outside realities that give strength. Such feeling may be instinctive or developed. But no form of faith, be it belief or trust or faithfulness or aspiration, gives life. At best it is the turning, the movement, or the reaching of the spirit toward the bread it needs.

And this is true not only of the faith itself, but

of the character that it develops, the actions that it prompts, and the works that follow it.

Perfect analogies are found in bodily appetite and food—and in mental thirst and knowledge. The appetite brings us to the food. The mind's thirst leads to knowledge. So, too, movement brings into new situations and relations, but it is the new relation and not the movement that supplies the need.

The consideration of the subject follows, as nearly as may be, the order in which the different phases or forms of faith are presented in the Scripture. No attempt is made in the Scriptures to indicate their relative importance or their order of sequence, in which they would seem most naturally to occur. It may be doubted whether there is in most men any regular sequence—or whether any man is competent to assign a relative importance to the different phases of faith. Their different development in different individuals can hardly be more easily traced or explained. To do this would involve a complete knowledge of the disposition and circumstances of every man.

Faith seems to be a universal something that may be looked for in some form in every man—and that can be found in all its forms and at all times in none.

CHAPTER II

THE WORDS OF FAITH

It will be seen that the faith-words fall largely into five classes, which express primarily trust, belief, fidelity, hope, and assurance or certainty. The sixty or seventy words used in the English Scriptures fall easily into these classes. Some of them occur but once and many more occur very seldom.

While they are not interchangeable, many of the words partake of more than one meaning, and are used in different meanings in different passages. So, too, each of the more common faith-words in the original is translated into English generally by its own word, but often by a different one.

The word "faith" is more comprehensive than "faithful," and "believe" is more comprehensive than "belief." To "trust" is more single in its meaning than other common faith-words; but "faith" generally takes the place of "trust" as a noun, and "faithful" and "believing" are used instead of "trustful."

As in the original text, so in our English versions,

the root of the word may be found in common use only in the verb or the adjective or the noun, and for its other parts of speech it may adopt that which is in use for another root.

Thus, the man who has faith trusts God and is a believer. The man who believes in God is faithful. The faithful servant obeys his Lord. The believer is confident. His hope is an anchor. He puts his trust in the faithfulness of God. He believes His word. He keeps the faith.

The faith-words recur most frequently in Gal. iii., Rom. iv., and Heb. xi. In Gal. iii. there are seventeen passages, all but three without an express object. And there is much variety in form: obey, faith, truth, believe, and faithful. Men obey the truth—by faith's hearing they receive the Holy Spirit and the Divine power and righteousness—heathen are justified by it—the righteous live by it and not by their obedience. Abraham believed God—was faithful. The law was not of faith—but faith came, and men believed, and through faith in Christ became God's sons. The law shuts men in a prison house—faith opens to them a deliverance. The law leads to Christ. He makes them righteous, by means of faith. Man is a pupil in charge of His father's servant Law. Faith raises the man to God's full sonship. The law brought condemnation. Through faith Christ brought redemption.

In Rom. iv. the faith-word recurs sixteen times

—believe, faith, hope, unbelief. In all but two of these passages no object is named. Abraham believed God—believed in hope—had faith—not stumbling in unbelief, but strong in faith. His faith was called righteousness by God. We too may believe on the same God and walk in the same faith.

In Heb. xi. the faith-word recurs twenty-nine times—almost always as *faith*, once as *hope*, and twice as *believe*—and only once with an object expressed. Faith was in human life—in earliest and latest times, in Jew and heathen—"the evidence of things not seen," the witness and display of the power of God.

Faith. The word "faith" occurs but twice in the Old Testament and about two hundred and fifty times in the New Testament. "Faithful" is found about thirty times in the Old Testament and forty times in the New Testament. "Faithless," "infidel," and "fidelity" are found only in the New Testament, in all but eight times. "Faithfulness," "unfaithful," and "unfaithfully" are found only in the Old Testament, in all twenty-two times. "Faithfully" is found five times in the Old Testament and once in the New Testament. A few other words occur once each in the Old Testament, in translation of the same words in the original, in the sense of faithful.

In the New Testament (where the words "be-

lief" and "trust" are almost as rare as the word "faith" is in the Old Testament) the word "faith" like the word "believe" is used to express both belief and trust, and in some instances, especially when used with the definite article, the thing believed, the truth.

As in the word *believe*, the meaning of faith is shown in some cases by the context, and in a very few others by the personal object of faith connected with it by a preposition. In about nine-tenths of the cases it is plainly used to indicate faith in God or in Christ in the sense of trust in Him.

The words "faithful" and "unfaithful," "faithfulness" and "faithfully" are used almost invariably for the truth or unchangeableness of God or for the fidelity of man.

Trust. The word "trust" is found one hundred and fifty times in the Old Testament and twenty-five times in the New Testament. In the Old Testament it occurs twice in Deuteronomy, eighteen times in the historical books, and one hundred and thirty times in the poetical books.

As a verb this word is used but once (Is. xii., 2) without an object. It occurs as a noun, "my trust," "to put trust," "to put in trust," etc., about thirty times in the Old Testament and five times in the New Testament. And it is used once in the Old Testament in the sense of think or

believe (Job xl., 23), and ten times in the New Testament in the sense of expect or hope. In all other places it is used to express trust or confidence and not belief.

The words "trustful" and "trustfulness" do not occur in the Scriptures, and their place is supplied by the words "faithful" and "believing." In this case as an adjective, there is a change to the Greek root which is generally translated by the English verb "believe" in both these senses.

So, the negatives "mistrust" and "distrust" are not found in the Scriptures, but are translated by "unbelief" and "believe not" and sometimes (and especially in the Revised Version) by "disobedience." The Greek original uses like roots in either meaning—but chiefly to express a want of trust or a want of faithfulness.

In almost all of the passages in which the word *trust* occurs one Greek root predominates in the Old Testament and another in the New Testament. A third Greek root in both Testaments becomes *faith* and *faithful* in the sense of trust or belief and *faithfulness* in the sense of fidelity.

Besides the English word *trust* a few other words are used now and then in the same sense and in translation of the same original. Such words are commit, look unto, wait for, stay on, rest, and rely.

Believe. The word "believe" is found about three hundred times in the Scriptures, and five or

six times as frequently in the New Testament as in the Old Testament. It has a corresponding noun, "belief," but this occurs only once in the Bible. "Unbelief" occurs in the New Testament sixteen times, in the sense of want of confidence or of faithfulness. There is no corresponding adjective, except so far as the participles "believing" and "unbelieving" are used as such in a few instances. They occur only in the New Testament and in all only fourteen times. The nouns "believer" and "unbeliever" likewise occur only in the New Testament and in all only five times. All of these derivatives are generally used in the sense of trust or faithfulness. The words "disbelieve" and "disbelief" do not occur in the Scriptures.

"Believe" sometimes means trust, sometimes belief, and now and then faithfulness. With an object expressed its meaning is generally unambiguous. It is seldom used in common speech without an object, but this is of very frequent occurrence in the Scriptures.

Its meaning in the Saxon original, *to hold dear*, seems to indicate a trust rather than a belief. In the German Bible the same word, *Glauben*, is used freely both for belief and trust. In modern English speech "believe" (not "believe in" or "on") generally means *belief*, there being in common use another Saxon verb for *trust* and a Latin adjective for *faithful*.

"Believe" has been almost invariably translated

in the Vulgate by one word *credo*, which may once have meant both belief and trust, but which in English has come now to mean nothing but a belief or creed. This Latin root is now found in English only as an adjective or noun (credible, credulous, and creed), and always in the sense of *belief*. Perhaps a secondary meaning had already been lost in the supreme emphasis which began to be laid by church councils and rulers on formal creeds at least a hundred years before the Vulgate was written. The more common Latin words for trust or confidence (*fides*, *fidelis*) occur frequently in the Latin Scriptures and reappear in the English words faith, faithful, fidelity, and confidence. There is no corresponding English or Latin verb in common use. These nouns and adjective translate the same Greek roots, which we find generally translated in verbs by *credo* and *believe*.

"Believe" in more than one-half the passages where it is used expresses trust or confidence. It is not used half as often to express belief or creed. In about forty other passages it may be either or both. Twice in the Gospel of John (with the object expressed) and six times in the epistles (where no object is expressed) it seems to have the meaning of faithfulness.

It is naturally and generally a transitive verb, but in about one-half of the Scripture passages no object is expressed. This seems to raise the question, Believe whom? Believe what? In about

two-thirds of the cases, where the object is expressed, it is trust in a person.

The object, where it is a thing believed, generally follows the verb in the dative or accusative case or is drawn after it by a preposition *in* or *on*, or by the conjunction *that*. A man may believe what is said or written—or he may believe *in* or *on* a person—or he may believe *that* a thing happened or is true.

Believe in or on. This is a Hebraism, but it is very seldom found in the Old Testament, and then always in the sense of trusting in God. In some of these Old Testament passages the object of the verb is in the dative case. In others it is connected with it by a preposition literally translated "in" or "on."

In the synoptic gospels it occurs but once and in the Acts and epistles very rarely. In the Gospel of John it is of frequent occurrence. This may be in translation of the dative case or of any one of three Greek prepositions; literally, *in*, *on*, *upon*, *into*, *unto*. But it is generally a translation of the preposition meaning *into* or *unto*. Almost three-fifths of all the passages in which this phrase occurs are in the Gospel of John. Many of them are the recorded words of Christ Himself. All of them mean trust in Christ. They express the confidence that puts a man *into* Christ, or commits him *unto* Christ. So, the other prepositions

seem to indicate a resting *upon* God or Christ, or hiding *in* Him. All of them seem to indicate the believer's position or attitude or movement toward God or toward Christ.

Believe that or for. The ambiguity of the Greek conjunction, *oti*, which is generally translated "that," but may be translated "because" or "for," leaves it doubtful in some cases whether the man is said to trust God because of a fact which is his reason for the trust, or to believe that the fact stated is true. It is found with the verb "believe" four times in the Old Testament and twenty-nine times in the New Testament.

In the Magnificat in Luke the conjunction is translated "for." In the Gospel of John it occurs seventeen times with the verb "*believe*" and four times it is translated "because." But in the majority of the passages where it is found, it is translated *that* in our English versions. In all of these passages in the Gospel of John and almost all of the other passages it is translated *because*, *quia*, in the Latin of the Vulgate. In these cases the meaning of believing will nearly always vary with the translation of this conjunction. And our English version has used both translations of the conjunction in many instances within a few verses of one another, and in one instance at least (John xvi., 27) in the same verse.

In 1 John v., 1, and John xiv., 11, the Geeek con-

junction is translated "because" in the Vulgate, and may perhaps be so translated here. This seems to be true especially in the gospel passage where His works are offered by Christ as additional reason for their trusting Him, if they will not believe Him because of His declared identity with the Father.

In Romans x., 9, it may be proper to translate the conjunction in the same way, although the Vulgate translates it *that*. The mind may believe *that* a thing is so; the heart believes, *because* it is so. This text is a specific application to the Jews of that day of the less precise word of the ancient prophet (which specified neither faith nor confession), *because* if you confess Him and believe Him (*for* He is near), you shall be saved by Him. In this sentence the same conjunction occurs twice in the original and is translated by the Vulgate once *because* and once *that*.

In John xiii. and xiv. Christ foretells His death in order that His disciples may "believe" (John xiii., 19)—*that* (or *for*) He is God's Messiah—or simply (John xiv., 29) that they may "believe." In the former passage the Vulgate, and seemingly with reason, translates *oti*, *because*.

It is not impossible that the same phrase may mean in one place a trust in Christ because of what He is and in another place a belief of what He is, as the emphasis or the aim of the passage changes.

In John xi., 26, Christ asks of Martha, "Believest thou this?" He had spoken of His power to give

life and of her personal trust in Him. His question might well mean both. And so may Martha's answer be a confession of her faith in Him as Christ and of her belief that He was the Christ and had the power of life. And there is perhaps a like double meaning in some other cases.

In 1 John v., 1, and 5, the conjunction seems to give the reason, the fact on which the faith rests. We believe that Christ is the Son of God. We believe Him because He is the Son of God. This was believed by those to whom John wrote. But the entire passage seems to be speaking not of their belief but of their trust in Christ. The same conjunction occurs at the beginning of verse 4 and is translated both in the English and Latin by the word *for* and not *that:* "His commandments are not grievous, *for*" he that is born of God is conqueror. For that very reason we trust Him and in our trust lies our victory.

In John xx., 31, the purpose of the writing is declared to be that they might "believe" and "believing" might have life. The first faith-verb is followed by the conjunction, and is translated believe *that* Jesus is the Christ (Eng.) or believe *because* He is (Vulg.). It may be intended to shift the meaning of the faith-word here, beginning with a belief about Him and ending with that belief in Him which led to life. Almost immediately preceding these words Christ had said to Thomas in the same words, Thou hast believed

me "*because* thou hast seen me," and here the English and the Vulgate agree.

In Rom. x., 9, the emphasis seems to be upon the faith in Christ and confession of Him as Lord based on His resurrection from the dead. This was the reason of their faith. Both A. V. and Vulgate, however, here agree in the translation, viz., believe *that* God hath raised. But in the same sentence the same word had already occurred and been translated "because" in the Vulgate and the R. V., and "that" in the A. V. And there is in more than one passage of this chapter of Romans a reference to the word and the preaching, and seemingly to men's belief of the thing preached, as well as to their faith in the Lord to whom the word related. It appears, however, in verse 18 and in the time of the prophet quoted, that the essential "word" on which men's faith might rest had gone out "into all the earth." It could not therefore be any word about Christ or His resurrection. That "word" had been heard. It was spoken by the works and judgments of God which were "clearly seen" (Rom. i., 20) and which "men did not like to retain in their knowledge" and their conscience (Rom. i., 28).

In many passages "believe" is found in a context after some history of preaching or teaching. It may be that the idea of belief of the teaching is at least present in all of these together with that of trust in Christ. And this is apart from, and with-

out, any subordinate statement or thought of specific things believed. Probably the things were always the death and resurrection of Christ and His Messiah-ship and the mercy of God and the sin of men.

Believe or Obey. In eight passages the Revised Version has substituted *disobedient* for *unbelieving*.

In Acts xix., 9, Paul had been disputing and *persuading* and some *believed not*. Here the same Greek word is used in both cases, and it is evident that those that were not persuaded lacked faith in Christ and failed to trust Him.

The change is made in all the other passages from one Greek word that generally meant *believe* to another that generally meant *trust*. In John iii., 36, the change of Greek word is from an affirmative *belief* in the Son to a negative unbelief, in which the stronger word is used to express a want of faith and trust that amounted to rejection of the Christ. It did not come to a question of obedience.

In Acts xiv., 2, after a statement that many Jews and Greeks believed, it is said that the unbelieving Jews stirred up the Gentiles to opposition. The same thought runs through both. The passage is not speaking of men that believed the word and disobeyed the command, but of men that believed in, and trusted Christ, and men that did not.

In Rom. xi., 30–32 (as in Rom. x., 21, where both versions read *disobedient*), there is the same

change of Greek word in the near context. Both words meant trust. The earlier word indicated belief and trust. In Acts xiv. this belief began with the preaching. In Rom. ii. it began with, or rested on, God's long providence toward the Jews. In both passages the Vulgate reads *incredulity* and not *disobedience.*

In Rom. xv., 31, the Vulgate reads *infidel* (or *unfaithful*). The unconverted and unbelieving Jews are spoken of.

The three other passages, in Hebrews iii., 18; iv., 6; and iv., 11, all show the same change of Greek word in the near context, referring in each case to the same want of faith and trust in God's promise of a country and a rest. The Vulgate reads *incredulity* in all of them. They did not believe the word, they did not trust God.

The change from *unbelief* to *disobedience* in these last seven passages seems to bring misunderstanding into the text without following the original more closely. The Greek word to which the change is made is much more frequently translated *believe* than *obey* in both English versions. In the great majority of the passages in which it occurs in either Testament, it is rendered by *trust* or some equivalent word.

Negative Words and Phrases. Besides the words "unbelief" and "unbelieving," already spoken of, there is frequent use of the negative

forms of both of the more common Greek roots. In the New Testament one root is always translated *unbelief* and the other about half of the time *unbelief* and half of the time *disobedient.* This variation does not seem to be controlled by the evident meaning of the context.

In the Old Testament a great variety of English words are used in translation of the same Greek root. The more frequent of these are rebel, rebellious, revolt, despise, refuse, and provoke. The words "disobey," "disobedient" are used in the Old Testament but three times and always in translation of a different Greek word.

Unfaithfulness, fear, and rebellion in the Old Testament are called disobedience in the New Testament.

Persuasion. The faith-word is also used more than thirty times for "persuasion" in the New Testament and sometimes in the Old Testament for assenting or hindering.

Confidence and Assurance. The idea expressed by the faith-word often takes the form of confidence or of the fixed and established condition of things on which it rests.

The words "confidence," "confident," are found in the Old Testament nineteen times and in the New Testament thirteen times. These occur generally in translation of the word used more

often for "trust" or "hope." So, in the Old Testament and chiefly in the prophets the words "careless," "bold," "at ease."

The words "assurance," "sure," "safe," are found forty-eight times in the Old Testament and the words "sure" or "assurance" three times in the New Testament. Nearly all of these are translations of the Greek adjective which is generally rendered "faithful" and in its verb form is rendered most frequently "believe."

The words "established," "set," "settle," "stability," "steady," occur in the Old Testament sixteen times, generally in translation of the same word.

Hope and Expectation. The faith-words often express hope or expectation both in the Old Testament and in the New Testament. The word that is generally rendered "hope," *elpis*, refers very seldom to any other form of faith.

Truth. In the Old Testament the faithfulness of God is often called His "truth"—and twice in the New Testament He is called "true" and faithful. This does not include the passages where the truth itself is spoken of as "the faith."

In about two-thirds of the passages of Scripture that speak of the care of God for man and of man's dependence upon God the simple faith-word is faith, faithful, believe, or trust.

"Faithfulness" covers sincerity, constancy, and obedience as well as fidelity. "Believing" covers trusting as well as belief. "Faith" covers all of these and sometimes stands for the truth itself, the thing believed or trusted.

These are the lines that form the picture of what man is to God, and of what man must be, if he would retain God's likeness or grow more like Him. And perhaps in dimmer outline (for God seems far off and high above us) they give us the only image that we can have of the Creator and Father of all men.

CHAPTER III

THE FAITHFULNESS OF GOD

God is Faithful in His World. He is "a God of truth" and without iniquity (1). "His faithfulness" is in the congregation of the saints (2). Who is a strong Lord like "Thy faithfulness"? (3). "Thy faithfulness" is unto all generations (4). It reaches unto the clouds (5) and is established in the very heavens (6).

His works are done "in truth" (7). His testimonies are "very faithful" (8). His commandments are "faithful" (9). The Lord is "righteous" in all His ways (10). His covenant shall "stand fast" (11).

It is a good thing to show forth Thy lovingkindness and "Thy faithfulness" (12). I have declared "Thy faithfulness" and Thy salvation. Thy lovingkindness and "Thy truth" (13). I will make known "Thy faithfulness" (14).

God is Faithful in His Relations to Man. He is "the faithful God" which keepeth covenant and

N. B.—The notes of passages referred to by number are found at the end of the chapter.

mercy (15). "His faithfulness" and His mercy shall be with His servant (16). Kings shall rise up, princes shall worship, because the Lord is "faithful" and He shall choose thee (17). His lovingkindness will He not take from His child, nor suffer "His faithfulness" to fail (18). It is a good thing to show forth His lovingkindness in the morning and His "faithfulness" every night (19). His "truth" endures to all generations (20). In "His faithfulness" He answers prayers (21). He has done wonderful things; His counsels of old are "faithfulness" and truth (22). He has remembered His mercy and His "truth" toward the house of Israel (23). His former lovingkindness He swore unto David in "His truth" (24). The field and the trees rejoice before the Lord, for He comes to judge the world with righteousness and the people with "His truth" (25).

In "faithfulness" He has afflicted us (26). It is the Lord's mercy that we are not consumed. His "faithfulness" is great (27). He will not be to us as waters "that fail" (28). "His faithfulness" will not be made known in destruction (29).

It is the means of our knowing Him. He is betrothed to the unfaithful in "faithfulness" (30).

"Faithful" is He that calleth, who also will do (31). God is "faithful" by whom they were called into the fellowship of His Son (32). The Lord is "faithful" who shall establish and keep from evil (33). He is "faithful" that promised (34).

Sarah received strength, because she judged Him "faithful." He had promised (35).

God is "faithful." He will not suffer men to be tempted above what they are able (36). Let them that suffer commit the keeping of their souls to Him as unto a "faithful Creator" (37). He is "faithful" and just to forgive our sins (38).

What if some did not believe? Shall their unbelief make "the faith of God" without effect? (39). If we believe not, yet He abideth "faithful." He cannot deny Himself (40).

God's faithfulness is the standard for man's truthfulness. As God is "true," our word toward you was not yea and nay (41). And He is the "faithful witness" between prophet and people (42)—a faithful prophet and an obedient people.

In the passages cited above and in other passages and phrases taken, as cited below, from near context, it is declared that:

God is Faithful and True. He is a God of truth (43). Mercy and truth go before His face (44). His counsels are faithfulness and truth (45). He cannot contradict Himself (46). His word is right (47). His truth is made known to men (48). He keeps the oath which he has sworn (49)—and He has sworn and will not lie (50). He cannot be unto us as a liar (51). He must be true, though all are false (52). His promises are true (53). His

calling is true (54). He will establish and keep from evil (55)—and preserve blameless (56).

God remembers His truth (57). It is displayed in His judgment of the earth (58). And it endures forever (59). God is true and therefore the word of a disciple is to be true (60). God is the true witness of our covenants and actions (61).

God is Faithful and Merciful. He is our father (62)—creator (63)—deliverer (64)—preserver (65)—redeemer (66)—His faithfulness is shown in His lovingkindness (67)—His goodness (68)—His salvation (69).

His mercy is every day (70)—of old (71)—unfailing (72)—and everlasting (73). It is tender (74)—a thing of grace (75)—and of covenant (76).

It is not hidden (77), but seen by all men (78)—near to those that call (79) but reaching unto heaven (80)—making God known to men as their betrothed (81)—hearing their call (82), and making them hear (83)—not manifest in the grave (84), but uplifting (85), life-giving (86), and quickening (87).

God's faithfulness is shown in forgiving and cleansing (88)—in keeping the soul (89) and keeping it blameless (90) and safe from overwhelming temptation (91). It is shown in counsel (92)—and comfort (93) and help (94)—and refuge (95). God is our rock (96)—and our shield (97). In His

faithfulness He spreads before us and around us the shadow of His wings (98)—the fatness of His house (99)—the river of His pleasures (100)—the fountain of life (101)—and the way wherein to walk (102).

God is Faithful and Just. He is upright with no unrighteousness in Him (103). He loves righteousness and judgment (104). His ways are just (105). He is just and right (106). He is faithful, although Israel is unfaithful (107). His judgments are just (108)—and right (109)—against His people (110)— and against His enemies (111)—and theirs (112)—against the wicked (113). He renders justice to the poor (114). He avenges those that are persecuted (115). He is a strength to the poor (116). He is forgiving to the penitent (117). His justice is like the deep sea (118)—and the great mountains (119). It is seen by men (120)—and remembered (121).

God is Faithful and Stedfast. God is the Rock (122), unlike the gods of the heathen (123).

His purposes are of old (124)—His mercies new every morning (125). His thoughts for us are many (126)—His care continual (127).

His covenant stands fast (128)—His word is not yea and nay (129). His love (130) and His compassion (131) are unfailing. He has established the earth (132). He will establish David's

seed (133). He has settled in heaven itself His word (134)—and His mercy (135)—and provided a Redeemer and a covenant to establish the earth (136). And the Redeemer will establish and keep his people (137)—and Christ abides faithful (138). God's righteousness (139)—and His mercy (140) are everlasting. His kingdom is everlasting (141). He is exalted forever (142) and forever betrothed to us (143). His counsel (144) and His mercies (145) endure forever. His truth (146), His dominion (147), His thoughts toward us (148), and His faithfulness (149) endure to all generations. He preserves the seed of David forever (150). He preserves the disciples unto the coming of our Lord Jesus Christ (151).

Christ is Faithful. Faithfulness is the girdle of the Messiah's reins (152). And Christ is faithful judge (153)—and captain (154)—and witness (155)—the faithful Son over His own house (156). Christ is faithful and true (157)—the faithful witness by resurrection from death (158)—the Amen (159).

Faith of God—of Christ. In about a dozen passages in the Greek New Testament the faith is called a Faith *of* God or Christ. The Lord has been assumed in the English versions to be the object of the faith, and it has been translated or expounded as faith *in* Him, a common expression

in other passages. The Vulgate translation follows the Greek text more strictly, using like it in these passages (and only in these passages) the same objective case, which would rather indicate the person whose faith is spoken of than the one who is its object. As in other cases of doubtful construction, they are cited not only here, but in other chapters, where they would belong by another construction.

In one of these passages (160) the words of Christ to Peter, "have faith in God," can hardly be understood except as referring to the man's trust in God.

Another passage, as to the keeping of the commandments and of the faith of Jesus (161) by the waiting saints, relates perhaps to their belief received from Him, or to what they believed about Him. It may relate to their own Christlike faithfulness.

Another, as to the influence of the faith of our Lord Jesus Christ (162) upon our own conduct toward the poor, does not seem to be our trust in Christ or our belief, but His faithfulness and our holding to that and partaking of it in our own Christian character and faithfulness. The whole chapter seems to show that a believer cannot choose his own form of faith and deliberately reject other and vital forms. He cannot glory in his belief or claim that he trusts God and leave faithfulness in works to others.

In one other passage, our unfaithfulness making the faith of God (163) of no effect, the words can hardly be understood except as referring to God's faithfulness, although in many other cases in the same chapter (where faith is contrasted with law and no object of faith named) the faith seems rather to mean trust in God or in Christ.

In three other passages—Christ healing "through faith in His name" (164)—access by "the faith of Him" (165)—the gift of the promise "by faith of Jesus Christ" (166)—the words and the thought seem to point to the faithfulness of Christ and His obedience and less clearly to our trust in Him, although His faithfulness is made available by our faith in Him.

The rest of the passages speak of God's righteousness which is by faith of Jesus Christ (167) and through faith of Christ (168)—life by the faith of the Son of God (169)—justification by the faith of Christ, by the faith of Jesus Christ (170)—and justification of him that believeth in Jesus, or literally, who is by the faith of Jesus (171). All of these may reasonably, and in strict adherence to the language of the Greek and Latin versions, refer to Christ's faithfulness and obedience, by which righteousness and life come to men, and only incidentally (and not in words) to the faith of the man which rests on that faithfulness of Christ. The last of these passages presents in a sequence the Righteous One making righteous—

with His own righteousness—the man who by faith begins to be His and to share in that righteousness.

Faith is said in the Scriptures to be an element in the character of God. He is faithful in what He says and does. His declarations are true. His promise and His warnings are sure to come true. And the words "truth" and "true" are used for God's faithfulness: once in English in the New Testament (172) and once in Deuteronomy and several times in the Psalms; and with more variety and frequency, in the Latin and Greek versions of the Psalms.

In the English Bible, as in common speech, the word "faithfulness" comes to mean truth and more —and to express the trustworthiness of God, because He is true in word, merciful in action, just in judgment, and stedfast in all things—faithful in His inmost nature as well as in His visible relation to men and things. It is the attitude and the active relation of God toward man and toward the whole world of facts. In general, it is His trustworthiness—in other passages, His stedfastness or His trustfulness—that is spoken of.

The faith of God seems to cover His relation to all that is not God. In some of these relations He has shown Himself to men and it is only in such relations to us and to others, and to the world we

know, that we can claim to have a knowledge of Him. In these relations we can conceive of a Creator's and a Father's joy and glory, and of His faith and love. With expectation, confidence, sincerity, fairness, wisdom, love, the Creator looks on what His mind has planned and His hands have fashioned. And so the Father looks on His helpless child, that is to become in some new fashion like Himself.

The Scriptures generally speak of the faith of God as His faithfulness—and call Him faithful in the sense that He is true and stedfast, that He is trustworthy. The idea that God is trustful as well as trustworthy is not absent from the Scriptures, although it is not generally expressed by ordinary faith-words. Many words of Scripture declare Him to be Creator and Ruler and Judge of all the earth—to have made man in His own image—to have given him an authority and control over the world—to have chosen men for His work—to have entrusted to men the care of their fellows and His own gospel and His Son. These words imply, and reason teaches, that God entrusts and expects and looks forward with more than human confidence.

To these teachings of the Scriptures human experience has added some particular knowledge of great material and vital and economic laws, which guide and facilitate man's execution of God's trust. By them man's powers are enlarged

and multiplied. And by them man is controlled and in many ways taught faith's great lessons; his own dependence upon others, his subjection to forces that lie outside of his control, and the natural and necessary obedience of the reason and the will.

These material laws enhance the value of that great Trust of God—the dominion of the earth—of which He has made His child and creature the Trustee.

Such gods as man makes for himself resemble and outmeasure man in his worst traits as well as in his best. But in the Jehovah of the Bible man sees only his own Best, infinitely better. And the Scriptures teach us to recognise in our best traits the gifts and the traits of a Divine Father. If faith is not itself the Best in man, it is found constantly in close scriptural and natural relation to all that we call best in human life and conduct.

Man is made in God's image. Man's faith is in its nature, as in name, like that of God. Faith is God's relation to the things that He has made. Faith is man's attitude and man's active relation toward God and toward man's world of facts, its living creatures, its material substance, and its laws. The forms of human faith—our fidelity, our truthfulness, our trust, our hope, our belief—are all related to one another in language and in fact. They cover all the various phases of human life in man's relation to things and persons and to Him

who is above all—however that human life may differ from the life of One who knows no doubt, no fear of the unseen future, no dependence on others, and no duty toward master or equal—the only One, whose beliefs are perfect knowledge, whose confidence is reality and "substance."

The ancient philosophies and beliefs were unwilling to conceive a God subject to law. They lost sight of God's holiness in their contemplation of His power. The Almighty must be without law and above law, and He might be against law. A nature of unchangeable holiness was no part of their vision of God; and the gods of their world became gods of diverse powers and passions, antagonising each other, befriending their favourites, unjust, unmerciful, and implacable. "The gods" were not faithful, and men lost faith in them.

God must be faithful. That is His nature, His strength, the girdle of His reins. There is an intuition in the spirit of man about the spirit of God his father. It presents itself to him not as God's arbitrary choice of what is ethically beautifully—not as His habit or course of action that may change—not as a policy adopted for its governmental usefulness—but as a necessary and elemental part of the Divine nature. A God without it is unthinkable. For in man's thoughts an unfaithful god soon ceases to be his God.

We call justice and mercy and faithfulness God's will—as we call the laws of nature His laws. In

material created things the Creator's law is the character of matter—the manner of the execution of His purpose. But in the world of spirits, in which man belongs, there seems to be a moral authority and necessity, which antedate and reach beyond the creature and are not created with him. They are the Creator's method for spiritual life. These things are "laws" of God's being too. We call them His will, because they are His will for us. And they are His will for us His children because they are His own nature. We recognise their goodness; and we call them right and godly—for they seem to come to us from God with the spirit He has put into us. As to Him then we speak of laws of highest authority, but no law-giver. God is not under the law of truth; He is the truth itself. His nature is the spirit's law.

Man can only dream in reverence and wonder about what is perfect goodness, absolute right, in God's highest realms. But men believe universally and positively that there is unchangeable and real antagonism between Right and Wrong, not made less real by men's long and wayward gropings. And just so necessarily and surely we believe that this reality outreaches all temporary and changing conditions and customs, and that there is an eternal Right, which is a law unto God Himself, the Law and the Will of the Unchanging One. That law is dominant in all our knowledge or thought of God. It is approved by our highest

reason. It is contradicted by no human facts. Between that Law and that Will we cannot imagine antagonism. And as on earth man's obligation increases with his exaltation, with his nobility, so man cannot but think that in the exaltation of the Most High there is perfect unbroken law and no lines of separation between the Divine right and law and will and faithfulness.

To God, as to us, "faith is the substance of things hoped for, the evidence of things not seen." In His faithfulness He knows and entrusts and sustains and reveals and waits. In our faith we "see darkly," but aspire to clearer visions; we rest in hope, we press forward in confidence, we labour faithfully. Man's faith may well rest on the faithfulness of God, and find its ideal there. There it gathers its force and becomes the chief impulse of human life. There man finds the secret spring of his own spiritual life and the convincing evidence of his own divine origin and nature and destiny.

NOTES

1. Deut. 32:4—2. Ps. 89:5—3. Ps. 89:8—4. Ps. 119:90—5. Ps. 36:5—6. Ps. 89:2—7. Ps. 33:4—8. Ps. 119:138—9. Ps. 119:86—10. Ps. 145:17—11. Ps. 89:28—12. Ps. 92:2—13. Ps. 40:10—14. Ps. 89:1—15. Deut. 7:9—16. Ps. 89:24—17. Is. 49:7—18. Ps. 89:33—19. Ps. 92:2—20. Ps. 100:5—21. Ps. 143:1—22. Is. 25:1—23. Ps. 98:3—24. Ps. 89:49—25. Ps. 96:13—26. Ps. 11:75—27. Lam. 3:23—28. Jer. 15:18—29. Ps. 88:11—30. Hos. 2:20—31. 1 Thess.

5: 24—32. 1 Cor. 1: 9—33. 2 Thess. 3: 3—34. Heb. 10: 23—35. Heb. 11: 11—36. 1 Cor. 10: 13—37. 1 Pet. 4: 19—38. 1 John 1: 9—39. Rom. 3: 3—40. 2 Tim. 2: 13—41. 2 Cor. 1: 18—42. Jer. 42: 5—43. Deut. 32: 4—44. Ps. 89: 14—45. Is. 25: 1—46. 2 Tim. 2: 13—47. Ps. 33: 4—48. Ps. 40: 10—49. Ps. 7: 8—50. Ps. 89: 35, 49—51. Jer. 15: 18—52. Rom. 3: 4—53. Heb. 10: 23; 11: 11—54. 1 Cor. 1: 9; 1 Thess. 5: 24—55. 2 Thess. 3: 3—56. 1 Thess. 5: 23—57. Ps. 98: 3—58. Ps. 96: 13—59. Ps. 100: 5—60. 2 Cor. 1: 18—61. Jer. 42: 5—62. Ps. 89: 26—63. 1 Pet. 4:19—64. Ps. 33: 10; 143: 9; Jer. 15: 21—65. Ps. 36: 6; Is. 49: 8—66. Is. 49: 7; Jer. 15: 21—67. Ps. 36: 7; 40: 10; 92: 2; 119: 88; 143: 8—68. Ps. 35: 5—69. Ps. 40: 10; 89: 26; 98: 3; Is. 49: 8—70. Ps. 92: 2; 98: 3; 145: 8; Lam. 3: 23—71. Ps. 89: 49—72. Lam. 3: 22—73. Ps. 89: 2, 28; 100: 5—74. Ps. 119: 77—75. Ps. 145: 8—76. Deut. 7: 9—77. Ps. 40: 10—78. Ps. 98: 3—79. Ps. 145: 18—80. Ps. 36: 5—81. Hos. 2: 20—82. Ps. 143: 1; Is. 49: 8—83. Ps. 143: 8—84. Ps. 88: 11—85. Ps. 89: 24—86. Ps. 119: 77—87. Ps. 119: 88—88 1 John 1: 9—89. 1 Pet. 4: 19—90. 1 Thess. 5: 23—91. 1 Cor. 10: 13—92. Ps. 33: 11; Is. 25: 1—93. Ps. 119: 76—94. Ps. 33: 20; Is. 49: 8—95. Is. 25: 4—96. Ps. 89: 26; 92: 15—97. Ps. 33: 20—98. Ps. 36: 7; Is. 25: 4—99. Ps. 36: 8—100. Ps. 36: 8—101. Ps. 36: 9—102. Ps. 143: 8—103. Ps. 92: 15—104. Ps. 33: 5—105. Deut. 32: 4; Ps. 145: 17—106. Deut. 32: 4—107. Rom. 3: 3—108. Ps. 96: 13; Hos. 2: 19; Rev. 19: 11—109. Ps. 119: 75—110. Ps. 89: 32; 119: 75—111. Deut. 7: 9; Ps. 89: 10—112. Ps. 89: 23; 143: 12; Is. 25: 2—113. Ps. 92: 7; 145: 20—114. Is. 11: 4—115. Jer. 15. 15—116. Is. 25: 4—117. 1 John 1: 9—118. Ps. 36: 6—119. Ps. 36: 6—120. Ps. 40: 3—121. Ps. 88: 12—122. Deut. 32: 4, 15, 18, 31—123. Deut. 32: 37—124. Is. 25: 1—125. Lam. 3: 23—126. Ps. 4: 5—127. Ps. 40: 11—128. Ps. 89: 28—129.

2 Cor. 1: 18—130. Ps. 89: 33—131. Lam. 3: 22—132. Ps. 119: 90—133. Ps. 89: 4—134. Ps. 119: 89—135. Ps. 89: 2—136. Is. 49: 8—137. 2 Thess. 3: 3—138. 2 Tim. 2: 13—139. Ps. 119: 142, 144—140. Ps. 100: 5—141. Ps. 145: 13—142. Ps. 92: 8—143. Hos. 2: 19—144. Ps. 33: 11—145. Ps. 89: 2, 28—146. Ps. 100: 5—147. Ps. 145: 13—148. Ps. 33: 11—149. Ps. 89: 1—150. Ps. 89: 4—151. 1 Thess. 5: 23—152. Is. 11: 5—153. Rev. 19: 11—154. Rev. 19: 11—155. Rev. 1: 5; 3: 14—156. Heb. 3: 6—157. Rev. 19: 11—158. Rev. 1: 5—159. Rev. 3: 14—160. Mark 11: 22—161. Rev. 14: 12—162. James 2: 1—163. Rom. 3: 3—164. Acts 3: 16—165. Eph. 3: 12—166. Gal. 3: 22—167. Rom. 3: 22—168. Phil. 3: 9—169. Gal. 2: 20—170. Gal. 2: 16—171. Rom. 3: 26—172. 2 Cor. 1: 18.

CHAPTER IV

THE FAITHFULNESS OF MAN

His Truthfulness. Isaiah took unto him "faithful" witnesses to record the story of the prophet's son (1). The prophet that has a dream, let him tell a dream and let him speak my word "faithfully" (2). A "true" witness delivers souls, but a deceitful witness speaks lies (3). My covenant shall be established forever as the moon and as a "faithful" witness in heaven (4). A "faithful" witness will not lie (5). "Faithful" are the wounds of a friend, but the kisses of an enemy are deceitful (6).

There is no "faithfulness" in a flatterer's mouth (7). The godly man ceases, the "faithful" fail from among men (8). Most men will proclaim every one his own goodness, but a "faithful" man who can find? (9). The deceived and the deceiver are God's. He removes the speech of the "trusty" (10). I have chosen the way of "truth" (11).

N. B.—The notes of passages referred to by number are found at the end of the chapter.

His Fidelity. (A) In Character and Office. All these, chosen to be porters, were ordained in their "set office" (12). The chief porters were in their "set office" over the chambers and treasuries of the house of God (13). One of the Levites had the "set office" over the things that were made in pans (14). Others, in the cities of the priests, were in their "set office" to give to their brethren by courses (15). In their "set office" they sanctified themselves (16).

Ahimelech said to Saul, Who is so "faithful" among all thy servants as David? (17). The woman said, I am one of them that are peaceful and "faithful" in Israel (18). Jehoshaphat charged the Levites to act in the fear of the Lord, "faithfully" and with a perfect heart (19). They brought in the offerings "faithfully" (20). The men did the work "faithfully" (21). The saints which are at Ephesus and the "faithful" in Christ Jesus (22). The saints and "faithful" brethren in Christ, which are at Colosse (23). "Our faith" in Christ Jesus (24). Beloved, thou doest "faithfully" whatever thou doest (25). Silvanus, a "faithful" brother (26). Timotheus, my beloved son, and "faithful" in the Lord (27). I thank Christ Jesus our Lord for that He counted me "faithful" (28). Paul wrote often to the Thessalonians concerning "their faith" (29). So, to Timothy as to continuing in "faith" (30). Tychicus was a beloved brother and a "faithful"minis-

ter (31). Onesimus, a "faithful" and beloved brother (32). Epaphras, a "faithful" minister of Christ (33). Elders having "faithful" children were to be ordained (34). It is required in stewards, that a man be found "faithful" (35). Likewise must the deacons be grave and their wives "faithful" in all things (36).

In all things it behoved Christ to be made like unto His brethren, that He might be a merciful and "faithful" high priest (37). He was the Apostle and High Priest of our profession, "faithful" to Him that appointed Him (38). Moses was "faithful" in all his house as a servant, but Christ as a Son over His own house (39).

Ahaz reigned in Jerusalem and did not that which was "right" in the sight of the Lord (40). How is the "faithful" city become an harlot! Righteousness lodged in it, but now murderers (41). Justice shall be restored and it shall be called the city of righteousness, the "Faithful" City (42).

(B) **In his Relation to God.** Moses is "faithful" in all mine house; with him will I speak mouth to mouth, even apparently, and not in dark speeches (43). I will raise me up a "faithful" priest and build him a sure house (44). And David said The Lord render to every man his righteousness and his "faithfulness" (45). The God who chose Abraham and found his heart "faithful" and made a covenant with him (46).

A "faithful" man shall abound with blessings (47). Judah ruleth with God and is "faithful" with the saints (48). Oh, love the Lord all ye His saints, for the Lord preserveth the "faithful" (49). The King that "faithfully" judges the poor, his throne shall be established forever (50).

What if some did not "believe"? Shall their "unbelief" make the faith of God without effect (51). God hides His face from the "froward" generation of children without "faith" (52). Their heart was not right with Him, neither were they "stedfast" in His covenant (53). They turned back and dealt "unfaithfully" like their fathers (54). He appointed a law in Israel, that the generation to come might not be as their fathers, a generation whose spirit was not "stedfast" with God (55).

He is Lord of lords and King of kings and they that are with Him are called and "faithful" (56). Paul called himself one that had obtained mercy to be "faithful" (57). This was perhaps in the sense of constancy or self-control. Servants were exhorted to be obedient to their masters, showing all good "fidelity" (58).

The number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were "obedient to the faith" (59). The Son of God, by whom we have received grace and apostleship for "obedience to the faith" (60). The revelation of the mystery, now made known to all

nations for the "obedience of faith" (61). If we "believe" not, yet He abideth "faithful." He cannot deny Himself (62.)

Antipas, my "faithful" martyr, who was slain among you (63.) Be thou "faithful" unto death and I will give thee a crown of life (64). I have finished my course; I have kept "the faith"; henceforth there is laid up for me a crown of righteousness (65.)

(C) **In his Relation to Men.** Mine eyes shall be upon the "faithful" of the land that they may dwell with me (66). The presidents and princes sought to find occasion against Daniel, but they could find none, because he was "faithful" (67). The king's scribe and the high priest reckoned not with the men, for they dealt "faithfully" (68). Nehemiah gave Hanani charge over Jerusalem for he was a "faithful" man and feared God above many (69). He made treasurers, for they were counted "faithful" (70).

A "faithful" ambassador is health (71). As the cold of snow in the time of harvest, so is a "faithful" messenger to them that send him (72). Confidence in an "unfaithful" man in time of trouble is like a broken tooth and a foot out of joint (73). The "righteous" shall hold on his way, stronger and stronger (74). A tale-bearer reveals secrets, but he that is of a "faithful" spirit conceals the matter (75).

Your "faith" is spoken of throughout the whole world (76). Your growing "faith" is the glory of the churches (77). Lydia besought Paul and Silas, if they had judged her to be "faithful" to the Lord, to come into her house and abide (78). Christ prayed that Peter's "faith" fail not and that he might strengthen the brethren (79). Paul was comforted by the "faith" of the Thessalonians (80). The things that Timothy heard he was to commit to "faithful" men, who should be able to teach others (81).

He that is "faithful" in that which is least is "faithful" also in much (82). "Faithful" in common things—in true riches. "Faithful" in that which is another man's—in that which is your own (83). Good and "faithful" servant—"faithful" over a few things (84)—"faithful" in a little (85)—"faithful" and wise servant (86). If unfaithful, his portion will be with the "unbelievers" (87). "The faith of our Lord Jesus Christ" must be without respect of persons (88.) The saints keep "the faith of Jesus" (89).

In nearly all of these passages faithfulness between men is a faithfulness toward God.

His Obedience. Peter and the other apostles answered and said, We ought to "obey" God rather than men (90). God gave the Holy Ghost to them that "obey" Him (91). Paul was not "disobedient" to the heavenly vision (92). He

prayed to be delivered from them that do not "believe" (93). Men shall be "disobedient" to parents (94). They should "obey" magistrates (95). "Obey" them that have the rule over you (96). The tongue shall be governed as we put bits in the horses' mouths that they may "obey" (97). Faith's obedience has been already spoken of (98) as "faithfulness" toward God.

Who had hindered the Gentiles or bewitched them that they should not "obey" the truth? (99) Teach me good judgment and knowledge, for I have "believed" thy commandments (100). Because the people had not "heard" the Lord's words, He would destroy them (101). He that "believeth" not the Son, shall not see life, but the wrath of God abideth on him (102). Unto them that do not "obey" the truth, but "obey" unrighteousness, indignation, and wrath come (103). The children of Israel were forty years in the wilderness, because they "obeyed not" the voice of the Lord (104). They had "trespassed against" the Lord (105), and Moses called them "rebels" at Meribah (106). The spirits in prison had been "disobedient," when the longsuffering of God waited in the days of Noah (107). All day long God stretched forth His hands unto a "disobedient" people (108)—a "rebellious" people (109). Rahab perished not with them that "believed" not (110). Men were warned against an evil heart of "unbelief" in departing from God

(111). God swore that they that "believed" not should not enter into His rest. They could not enter in because of "unbelief" (112). Let us labour to enter, lest any fall after their example of "unbelief" (113).

"Obey" the voice of God's messenger, for He will not pardon your transgressions (114). John was to go before the Lord to turn the hearts of the "disobedient" to the wisdom of the just, to make ready a people prepared for the Lord (115).

When many were hardened and "believed" not, Paul departed from them and separated the disciples (116). Unto them which were "disobedient" the stone which the builders rejected was made a stone of stumbling, and a rock of offence to them which stumble at the word being "disobedient" (117). Men who profess to know God but in works deny Him are "disobedient" and reprobate (118). We were once "disobedient," deceived, hateful, and hating (119). The Gentiles once did not "believe," yet obtained mercy through Israel's "unbelief." So Israel has not "believed," that through the Gentiles' mercy they may obtain mercy. God concluded all in "unbelief" that He might have mercy on all (120). And men who "obey" not the word may be won by the obedient life of their wives (121).

God's wrath comes upon the children of "disobedience" (122), because they are deceived by vain words (123). The prince of the power of the

air is the spirit that now works in the children of "disobedience" (124).

The Jews had "despised" the Lord (125) and His word (126) and His statutes (127). They had "refused" to hearken (128). They had "withdrawn" their shoulder (129). They had hardened their hearts like "adamant" (130). They "would none of" His reproof (131). They were "rebellious" (132), and "rebelled" against Him (133), and "revolted" (134). They grafted with "strange" slips, but lost their harvest (135). They "meddled" with other Gods (136). They "provoked" His glory (137).

God's "measure" is allotted to each (138). He will make known His indignation toward His "enemies" (139). He will purge away the "dross" (140). He bestows gifts even on the "rebellious" (141). He instructs them "not to walk" in evil ways (142). He opened Isaiah's ear that he might not be "rebellious" (143). But the "rebellious" son is judged (144). A little child cannot learn to "refuse" evil (145) more quickly than God's judgments fall.

Men might "rebel" against Joshua (146). They had "rebelled" against the Assyrians (147). So, Elisha had "refused" Naaman's gift (148).

Several Meanings. In some cases the words themselves, or the words with their immediate context, may have an additional, or a different mean-

ing. They are therefore repeated in such meaning in other parts of this book.

This is true in the following cases:

"The Faith" (149) may mean the truth itself.

"Faith" (150) and "Faith in Christ" (151) may mean trust in Christ.

"Faithful" (152), "Faithful in the Lord" (153), "Faithful to the Lord" (154), and "Faithful in Christ" (155) may all mean trusting in Christ.

"Believe" (156) and "Unbelief" (157) may mean trusting or not trusting in God.

"Believe" (158) may mean trust in Christ, and (159) belief about Christ.

"Believe" and "Disobedient" (160) may mean either trust in Christ or belief about Christ.

"Heard my words" (161) may mean obeyed as here, or believed.

"Faith" may mean trust in God (162).

"The faith of our Lord Jesus Christ" (163) and the "faith of Jesus" (164) may refer to trust in Christ.

Nearly one hundred Bible chapters have been cited here. In the sense of human faithfulness indicated, almost every form of the faith-word occurs, and in a large majority of the chapters the same words or roots and other words of confidence and assurance recur many times in speaking of other forms of faith.

In the New Testament when men are called

faithful, it is generally with reference to their fidelity, their trust in God, or their belief. Their truthfulness is generally expressed, as in the original Greek, by other words. In the Old Testament the faith-word is frequently used for truthfulness in speaking of men (as we have seen it used in both Old and New Testaments in speaking of God). This is the case in a number of passages cited in this chapter.

In the passages relating to faithfulness between men and in the immediate context the faithful and truthful are contrasted with liars and flatterers, boasters, rebels, enemies, and betrayers, false prophets, the chaff before God's wind, beaten by His hammer, consumed by His fire.

The law of *truth* has more than a pragmatic force. And it does not grow out of changing customs, although men learn by experience and custom. First taught the usefulness of sincerity in human intercourse by their experience, perhaps, men have come to recognise its expediency—and then more slowly, in times of inexpediency, its rank among the noblest and most godlike qualities of man. Man at his best is truthful. He honours this form of faithfulness in others. He prides himself on it as his own, or he pretends it is his, or excuses himself, if it is not. He formulates and honours the law of truth, although he may not obey it. Truth is loyalty to men—an obligation as plain as honesty. It is a duty and not a policy.

And faith, in this form as in all its forms, seems to imply some duty always—something that is committed to us and carries its obligations with it. Man is a trustee always. Deceit is fraud. And it may poison as well as rob. The plain and the universal law of human nature is confidence, trustworthiness, and trusting. And that is the duty of man to man.

In service, as in word, in the performance of life's common duties *fidelity* (the character and conduct of the faithful man), like truthfulness, is a noble and godlike quality that all men praise, and that men pretend to, if they have it not. It befits alike the king's lieutenant, the prophet, the judge, the workman, the disciple and the steward, the worshipper and the priest, the king and the royal city. It befits Moses the servant of God and Christ the Son.

Fidelity is a reason in the Scriptures for God's confidence and blessing and deliverance, for God's choice of men for service, and for His protection and vindication and crown of victory. And this accords with the best reasoning of men. It is not an arbitrary favouritism but a divine adaptation of means to ends—the giving of guidance to those that will be led, of knowledge to those who will hear, of service to the serviceable, of safety and victory to the courageous, of prosperity to the diligent. Found in the disciple, it glorifies the Master. Found in the judge, it is the sign of the

fear of God. It is the spirit of a true obedience, although man's obedience must always come short of the letter of a perfect law. Unfailing faith waits for entire conversion. In the context to these passages fidelity is contrasted with pride and envy, with injustice and negligence and incapacity, with idolatry and disobedience, with covetousness, lies, violence, folly, fraud.

God's fatherly faithfulness, unchanged by man's unfaithfulness, makes plain and great the folly and shame of the unfaithful. In human relations, fidelity is honoured by others and is a blessing to themselves—whether the faithful man be governor or treasurer, householder or servant, messenger or friend, man's trust and life's opportunities are for the trustworthy. A world of faithful men would be a world without wrong—perhaps without poverty—and certainly without much of the many "ills that flesh is heir to."

In *obedience* we find the same obligation, the same relation to God's favour and blessing, the same connection with Christian life. The Scriptures make mention of the authority of God and of human authority. All obedience is faith and rests on faith. Obedience is fidelity under an express law—in its literal meaning, a *hearkening* unto the spoken word. The Scriptures generally use for obedience a word of *hearing*, in the ancient versions as well as in the English. But in many passages in the New Testament a faith-word is so

translated. No passages are here cited except those which use some faith-word in the English version or in the Greek.

We obey that to which we assent. We obey him whose actual authority we acknowledge. We may obey a controlling law that we do not understand but must recognise—or that we intelligently but unwillingly assent to. And we may obey a ruler whose authority we dispute or disapprove. But to a hearty obedience there belongs an assent and confidence of the heart, which is often stronger and more intelligent than reason.

Thus faith becomes the spirit and measure of obedience, but obedience is generally exhibited in action. And where faith and work have been drawn into a seeming conflict, it is generally the contrast of the faith—the desire and effort of the faithful heart—with the work of the unfaithful hand. And whose hand is not unfaithful, although he may think that his incomplete and formal obedience is complete? Faith must in its nature lead (and faith and love are the only things that do lead) toward free service and hearty obedience. It may be a poor faith—any one of its many and weakest forms—but without some faith there is no leading.

Faithfulness toward God calls for sincerity in worship—stedfastness in purpose and service—and obedience in all things.

There is a divine law for every man's obedience

—for prophet and priest and king and apostle and martyr—for every master—and for every servant. And there is a covenant with God for every man's stedfastness.

Honesty and diligence in the performance of a duty, in the payment of a debt are forms of faith, which all men praise. It is not necessary to preach their goodness. Neither should it be necessary to persuade men that truth and honesty are pleasing to the Holy One.

For each duty relates back to some acknowledged right, and each right points us back to Him, who alone is right. Fidelity in the things of men is fidelity to God.

Of all the forms of faith there is none so generally desired and honoured—perhaps no other is as common among men—as faithfulness. But it is true, that no other form of faith tends so naturally to defeat itself. The doing well degenerates into the pride of having done. And the meaner and more ignoble men lose the growing ideal and immensity of duty, or ignore its lofty authority. In their achievement and attainment they forget all that is left undone; and they are satisfied. Their faith, once living, has now become their works—their pride, their unfaith. It is now as dead a thing as that faith that bears no fruit in works.

Perhaps this is why human obedience (which must always be a mere effort and incomplete) cannot save the man. It ceases to reach the

springs of life. In the very things accomplished, the spirit, that is not pushed on by its dependence and expectation, becomes self-satisfied. It cannot move forward or grow, for it has ceased to reach for, and receive, the bread that its life requires. Is it not this—rather than the mathematics of an unfulfilled law or the dignity of an unsatisfied justice—that makes man's best possible obedience unavailing? It returns upon itself, and ceases to reach God the giver.

This tendency of Fidelity to lose its power is counteracted by Belief or Trust. Perhaps they act with fidelity to some extent in all cases. belief and trust recognise (however indefinitely) and reach out (however doubtingly) toward the power that helps—the Power that fidelity perhaps unwittingly obeys.

In higher natures faithfulness may reach this end without conscious belief or trust, by an innate appreciation of the reality and magnitude of duty and of the incompleteness of the best performance. In such natures there is an attitude of dependence and expectation, which prompts the movement toward Him whom they see not. It acts like a living faith. It often leads to more definite beliefs and more definite confidence in the Source and Giver. But whether it leads that way or not, it would be rash for any man to say, that it is not a saving faith and will not lead to Him.

Probably no man utterly and always lacks all or

any one of the forms of faith spoken of in this chapter. A man always untrue in all relations of word and conduct—always rebellious to every law of God and man—would be an impossible fiction, whose life on earth would be incredible.

It is equally true that the ideals toward which men move are never reached. No man is entirely and always obedient and true.

In this, as in all nature, are seen the co-existence and the conflict between the forces of life and death. And such conflicting forces move and control the social and the spiritual, as well as the intellectual and the physical, world. If faith is not life, or life's germ, it is the moving force of life. Belief wakens, trust moves, and faithfulness steadies man.

NOTES

1. Is. 8:2—2. Jer. 23:28—3. Prov. 14:25—4. Ps. 89:37—5. Prov. 14:5—6. Prov. 27:6—7. Ps. 5:9—8. Ps. 12:1—9. Prov. 20:6—10. Job. 12:20—11. Ps. 119:30—12. 1 Chron. 9:22—13. 1 Chron. 9:26—14. 1 Chron. 9:31—15. 2 Chron. 31:15—16. 2 Chron. 31:18—17. 1 Sam. 22:14—18. 2 Sam. 20:19—19. 2 Chron. 19:9—20. 2 Chron. 31:12—21. 2 Chron. 34:12—22. Eph. 1:1—23. Col. 1:2—24. Col. 1:4—25. 3 John 5—26. 1 Pet. 5:12—27. 1 Cor. 4:17—28. 1 Tim. 1:12—29. 1 Thess. 3:2, 5, 6, 7, 10; 2 Thess. 1:3, 4—30. 1 Tim. 2:15—31. Col. 4:7; Eph. 6:21—32. Col. 4:9—33. Col. 1:7—34. Tit. 1:6—35. 1 Cor. 4:2—36. 1 Tim. 3:11—37. Heb. 2:17—38. Heb. 3:2—39. Heb. 3:5—

40. 2 Kings 16: 2—41. Is. 1: 21—42. Is. 1: 26—43. Numb. 12: 7—44. 1 Sam. 2: 35—45. 1 Sam. 26: 23—46. Neh. 9: 8—47. Prov. 28: 20—48. Hos. 11: 12—49. Ps. 31: 23—50. Prov. 29: 14—51. Rom. 3: 3—52. Deut. 32: 20—53. Ps. 78: 37—54. Ps. 78: 57—55. Ps. 78: 8—56. Rev. 17: 14—57. 1 Cor. 7: 25—58. Tit. 2: 10—59. Acts. 6: 7—60. Rom. 1: 5—61. Rom. 16: 26—62. 2 Tim. 2: 13—63. Rev. 2: 13—64. Rev. 2: 10—65. 2 Tim. 4: 7—66. Ps. 101: 6—67. Dan. 6: 4—68. 2 Kings 12: 15; 22: 7—69. Neh. 7: 2—70. Neh. 13: 13—71. Prov. 13: 17—72. Prov. 25: 13—73. Prov. 25: 19—74. Job. 17: 9—75. Prov. 11: 13—76. Rom. 1: 8—77. 2 Thess. 1: 3, 4—78. Acts 16: 15—79. Luke 22: 32—80. 1 Thess. 3: 7—81. 2 Tim. 2: 2—82. Luke 16: 10—83. Luke 10: 11, 12—84. Matt. 25: 21, 23—85. Luke 19: 17—86. Matt. 24: 25; Luke 12: 42—87. Luke 12: 46—88. James 2: 1—89. Rev. 14: 12—90. Acts 5: 29—91. Acts 5: 32—92. Acts 26: 19—93. Rom. 15: 31—94. 2 Tim. 3: 2; Rom. 1: 30—95. Tit. 3: 1—96. Heb. 13: 1—97. James 3: 3—98. Acts. 6: 7; Rom. 1: 5; 16: 26—99. Gal. 3: 1; 5: 7—100. Ps. 119: 66—101. Jer. 25: 6—102. John 3: 36—103. Rom. 2: 8—104. Josh. 5: 6—105. Deut. 32: 51—106. Numb. 20: 10—107. 1 Pet. 3: 20—108. Rom. 10: 21—109. Is. 65: 2—110. Heb. 11: 31—111. Heb. 3: 12—112. Heb. 3: 18, 19—113. Heb. 4: 6, 11—114. Ex. 23: 21—115. Luke 1: 17—116. Acts. 19: 9—117. 1 Pet. 2: 7, 8—118. Tit. 1: 16—119. Tit. 3: 3—120. Rom. 11: 30—121. 1 Pet. 3: 1—122. Col. 3: 6; Eph. 5: 6—123. Eph. 5: 6—124. Eph. 2: 2—125. Num. 11: 20—126. Is. 30: 12—127. Lev. 26: 15—128. Zech. 7: 11—129. Neh. 9: 29—130. Zech. 7: 12—131. Prov. 1: 25—132. Deut. 9: 7, 24; Jer. 5: 23; Is. 1: 23; 30: 9—133. Deut. 1: 26; 9: 23; Is. 63: 10—134. Is. 59: 13; Hos. 9: 15—135. Is. 17: 10—136. Prov. 24: 21—137. Is. 3: 8—138. Jer. 13: 25—139. Is. 66: 14—

140. Is. 1:25—141. Ps. 68:18—142. Is. 8:11—143. Is. 50:5—144. Deut. 21:18, 20—145. Is. 7:16—146. Josh. 1:18—147. Is. 36:5—148. 2 Kings 5:16—149. Acts 6:7; 2 Tim. 4:7—150. Luke 22:32; Acts 6:7; Rom. 1:8; 1 Thess. 3:2, 5, 7, 10; 2 Thess. 1:3, 4; 2 Tim. 4:7; Heb. 6:12—151. Col. 1:4—152. Col. 4:7; 1 Tim. 1:12; 2 Tim. 2:2; Tit. 1:6—153. 1 Cor. 4:17; Eph. 6:21—154. Acts 16:15—155. Eph. 1:1; Col. 1:2, 7—156. Rom. 3:3; Heb. 3:18; 11:31—157. Rom. 3:3; 11:30, 32; Heb. 3:12, 19; 4:6, 11—158. John 3:36—159. Acts 19:9; Rom. 15:31—160. 1 Pet. 2:7—161. Jer. 25:8—162. 1 Tim. 2:15—163. James 2:1—164. Rev. 14:12.

CHAPTER V

FAITH IN GOD

ITS RELATION TO HAPPINESS

In its Relation to Divine Favour. Faith in God is a gift of the Spirit. God's goodness is shown in merciful deliverance, in lovingkindness, in sheltering care, in bountiful gifts; and these in turn lead to faith in Him.

To one is given by the Spirit the word of wisdom, to another "faith," to another the gifts of healing (1). God's lovingkindness is excellent, and therefore the children of men "put their trust" under the shadow of His wings (2). I have "trusted" in Thy mercy: my heart shall rejoice in Thy salvation (3). The Lord shall be for "a sanctuary." I will wait upon the Lord and I will "look for Him" (4). The rich are not to be high-minded, nor "trust" in uncertain riches, but in the living God, who gives all things for our enjoyment (5).

Trust in God follows upon great deliverance by

N. B.—The notes of passages referred to by number are found at the end of the chapter.

Him. They that know thy name will put their "trust" in thee: for Thou, Lord, hast not forsaken them that seek Thee (6). He brought me up also out of an horrible pit. Many shall see it and shall "trust" in the Lord (7). He is my refuge and my fortress, my God, in him shall I "trust" (8). The Lord is my strength, and my shield; my heart "trusted" in Him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise Him (9). A man shall "look to" his Maker. And he shall not "look to" the altars, the work of his hands, neither shall he respect that which his fingers have made, either the groves or the images (10).

Faith is the way that leads to the divine inheritance. He that trusts in the Lord shall be kept in peace. We are to be followers of them who through "faith" and patience inherit the promises (11). God will keep him in perfect peace whose mind is stayed on Him: because he "trusted" in Him (12).

God's blessing is on those that trust Him. He bids us serve Him with fear and kiss the Son, lest He be angry, and we perish when His wrath is kindled. Blessed are all that "put their trust" in Him (13).

The Lord is good. The man is blessed that "trusts" in Him (14)—that makes the Lord his "trust," without respect to the proud and the false (15). He that "trusts" in the Lord is happy

(16). He that "puts his trust" in the Lord shall be made fat (17); and mercy shall compass him about (18).

Under His wings Ruth had come to "trust"—and to find a full reward (19). And the Psalmist prayed for mercy, for his soul "trusted" in God, and in the shadow of His wings he will make his refuge (20).

He hides them that "trust" in Him in the secret of His presence from the pride of man: He keeps them secretly in a pavilion from the strife of tongues (20a). God lays a sure foundation—He that "believes" shall not make haste (21). He that puts His "trust" in God shall possess the land, and shall inherit the holy mountain (22). He that turns away his foot from the sabbath, from doing his pleasure on God's holy day, shall delight himself in the Lord; and God will cause him to ride upon the high places of the earth (23). The Lord redeems the soul of His servants: and none of them that "trust" shall be desolate (24).

By faith sacrifice finds acceptance, for it is the spirit of the sacrifice.

Offer the sacrifices of righteousness, and put your "trust" in the Lord (25). By "faith" Abel offered unto God a more excellent sacrifice than Cain (26).

By it men please God and are accounted righteous. By "faith" Enoch was translated for he

pleased God. But without "faith" it is impossible to please Him (27).

Abraham "believed" God, and it was accounted to him for righteousness (28). God in whom he "believed" made him the father of many nations (29). Those that are of "faith" are blessed with "faithful" Abraham (30). If men are heirs by law, "faith" is made void. It is by "faith" and grace, that the promise might be to all the seed—that which is of the law and that which is of the "faith of Abraham" (31). And the Scripture taught that God would justify the heathen through "faith" and that in Abraham all nations should be blessed (32).

By it men are kept in the love of God and learn to know that love and the way that it points out.

Disciples are to build up themselves on their most holy "faith" and keep themselves in the love of God (33). Cause me to hear Thy loving-kindness for in Thee do I "trust" (34). Him that is weak in "the faith" receive ye, but not to doubtful disputations (35).

Faith beholds God's glory. Jesus said to Martha that, if she would "believe" she should see the glory of God (36).

Faith learns from man's unbelief. Gentiles in times past had not "believed" God, yet afterward obtained mercy through the Jews' "unbelief." Even so have the Jews not "believed," that through mercy to Gentiles they may obtain mercy.

For God concluded all in "unbelief" that He might have mercy upon all (37).

Faith is commended throughout the Scriptures—a thing to follow, tested like gold, measured and prized by Christ. It pleases God. Without faith men cannot please God. His gifts are greater than our faith.

Follow their "faith" considering the end of their conversation, Jesus Christ (38). That the trial of your "faith," more precious than gold, might be found unto praise and honour and glory, at the appearing of Jesus Christ (39). Unto the angel of the church in Thyatira write: I know Thy works, and charity, and service, and "faith" (40).

Christ called His disciples in the storm fearful, and "of little faith" and arose and rebuked the winds and the sea; and there was a great calm (41). He asked, How is it that ye have no "faith"? (42). So, when they could not heal the epileptic boy He called His disciples a "faithless" and perverse generation and bid them bring the boy to Him (43).

And if God clothes the grass, how much more will He clothe you, O ye "of little faith" (44). But Scribes and Pharisees pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and "faith" (45).

Men were warned against an evil heart of "unbelief," in departing from the living God (46).

Without "faith" it is impossible to please God (47).

Faith is associated with the power and the directness of God's answer to prayer. It is sometimes treated as the very condition on which alone answer is made. It is a fruit of the Spirit and the condition of Divine guidance.

Thou who art "the confidence" of all the ends of the earth wilt answer us (48). The apostles asked for increase of "faith." And the Lord said, If ye had "faith" as a grain of mustard-seed, ye might say unto this tree, Be thou plucked up by the root, and planted in the sea; and it should obey you (49). If any lack wisdom, let him ask of God (50). The prayer of "faith" shall save the sick, and the Lord shall raise him up (51). Jesus said to His disciples, Have "faith" in God. Whoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall "believe" that which he says shall come to pass; he shall have what he says—What things ye desire, when ye pray, "believe" that ye receive them, and ye shall have them (52). Whatever ye shall ask in prayer, "believing," ye shall receive (53).

When the Son of man comes, shall he find "faith" on the earth? (54). The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, "faith," meekness, temperance (55).

"Trust" in the Lord. In all thy ways acknowledge Him, and He shall direct thy paths (56). But

apostles have no dominion over their converts' "faith." By their own "faith" they stand (57).

In its Relation to Divine Deliverance. Faith is bound up with man's thought of escape from danger, disaster, desolation, and destruction.

Be not afraid of sudden fear, neither of desolation when it comes. For the Lord shall be thy "confidence" (58). Mothers shall be saved in child-bearing, if they continue in "faith" and holiness (59). The fear of man brings a snare: but whoever puts his "trust" in the Lord shall be safe (60). Every word of God is pure: He is a shield unto them that put their "trust" in Him (61). I am poor and needy. O my God, save Thy servant that "trusts" in Thee (62).

I have "trusted" in the Lord; therefore I shall not slide (63). Blessed is the man that "trusts" in the Lord, and whose "hope" the Lord is (64). Leave thy fatherless children, I will preserve them alive; and let thy widows "trust" in me (65). The Lord redeems the soul. None of them that "trust" in Him shall be desolate (66). They that "trust" in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever (67). Thy counsels of old are "faithfulness" and truth (68).

The Lord founded Zion, and the poor of His people shall "trust" in it (69). God lays in Zion a precious corner stone, a sure foundation: he

that "believes" shall not make haste. The hail shall sweep away the "refuge" of lies, and the waters shall overflow the hiding-place (70).

Thou shalt not fall by the sword, because thou hast put thy "trust" in me, saith the Lord (71).

Those that trust in God find in Him their help and their shield—in the wilderness, in the plague, in the fiery furnace, and among lions.

"Trust" thou in the Lord. He is their help and their shield (72). A fire was kindled against Jacob, and anger also came up against Israel; because they "believed" not in God, and "trusted" not in his salvation (73).

Take heed, lest there be in any of you an evil heart of "unbelief," in departing from the living God. He sware that they should not enter into His rest, to them that "believed" not. They could not enter in because of "unbelief" (74). We that "believed" do enter into rest. Those to whom it was first preached entered not in because of "unbelief." Let us try not to fall after the same example of "unbelief" (75). The Lord having saved the people out of the land of Egypt, afterward destroyed them that "believed" not (76).

God delivered His servants that "trusted" in Him, and yielded their bodies, that they might not serve nor worship any god, except their own God (77).

Daniel was taken up out of the den of lions and

no manner of hurt was found upon him, because he "believed" in his God (78).

God delivers the faithful from evil doers, from enemies, and from accusers.

In the Lord put I my "trust" (79). God can hide from the secret counsel of the wicked. The righteous shall be glad in the Lord and shall "trust" in Him (80). Deliver me, O my God, out of the hand of the wicked. For thou art my "hope" O Lord God: Thou art my "trust" from my youth (81). In Thee is my "trust"; leave not my soul destitute (82).

The Lord shall deliver them from the wicked, and save them, because they "trust" in Him (83).

In Thee, O Lord, do I put my "trust": let me never be put to confusion (84). "Trust" in Him at all times, pour out your hearts before Him (85). I will "trust" in Thee (86). My soul "trusts" in Thee (87). I will "trust" in Him: I will maintain mine own ways before Him (88).

Deliverance comes with faith or follows it. It was so in the time of our fathers, of Saul, of David, of Asa, of Jehoshaphat, of Hezekiah, of Josiah, and of Paul.

Our fathers "trusted" in Thee: they "trusted" and Thou didst deliver them. They "trusted" in Thee, and were not confounded (89). They cried to God in the battle, and He was entreated of them; because they put their "trust" in Him (90).

And David spake unto the Lord the words of this song; and he said, The Lord is my rock; in Him will I "trust" (91). As for God, His way is perfect; He is a buckler to all them that "trust" in Him (92). In Thee do I put my "trust": save me from all them that persecute me (93). Thou that savest them which put their "trust" in Thee from those that rise up against them (94). The king "trusted" in the Lord (95). They "trusted" in Thee and were not confounded (96). He "trusted" on the Lord that He would deliver him (97). O my God, I "trust" in thee; let me not be ashamed (98). Though war should rise against me in this will I be "confident" (99). In the Lord "put I my trust" (100). I "trust" in the mercy of God for ever and ever (101). I will abide in thy tabernacle for ever: I will "trust" in the covert of thy wings (102). O God of our salvation; who art the "confidence" of all the ends of the earth and of them that are afar off upon the sea (103). He shall cover thee with His feathers and under His wings thou shalt "trust": His truth shall be thy shield and buckler (104). It is better to "trust" in the Lord than to put "confidence" in man. It is better to "trust" in the Lord than to put "confidence" in princes (105). In thee, O Lord do I put my "trust"; let me never be ashamed: deliver me in Thy righteousness (106), I "trust" in the Lord (107). I "trusted" in Thee (108). How great is Thy goodness for them that

"trust" in Thee (109). He in whom I "trust"; who subdueth my people under me (110). It is good for me to draw near to God: I have put my "trust" in the Lord God (111).

And Asa cried unto the Lord his God, and said: Help us, O Lord our God; for we "rest on" Thee (112). Because thou didst "rely on" the Lord, He delivered them into thine hand (113).

Jehoshaphat stood and said, Hear me, O Judah. "Believe" in the Lord your God, so shall ye be "established"; "believe" his prophets, so shall ye prosper (114).

Hezekiah "trusted" in the Lord God of Israel; so that after him were none like him among all the kings of Judah, nor any that were before him (115). If ye say unto me, we "trust" in the Lord our God: is not that he, whose high places and whose altars Hezekiah hath taken away? (116). Such as are escaped of the house of Jacob shall no more again "stay upon" him that smote them: but shall "stay upon" the Lord, the Holy One of Israel (117). O Lord, be gracious unto us, we have "waited" for Thee; be Thou our salvation (118). Who is among you that feareth the Lord? Let him "trust" in the name of the Lord, and stay upon his God (119). The Lord is good, a strong hold in the day of trouble; and He knoweth them that "trust" in Him (120). The isles shall wait upon me and on my arm shall they "trust" (121).

Woe to the oppressing city. She "trusted" not in the Lord; she drew not near to her God (122).

We had the sentence of death in ourselves, that we should not "trust" in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we "trust" that He will deliver us (123).

Taking the shield of "faith," wherewith ye shall be able to quench all the fiery darts of the wicked (124).

The priests and elders mocked Christ in the hour of his crucifixion. How could he have "trusted" in God and not been delivered by Him, if he was God's own Messiah and Son, as he had said? Let Him deliver him now, if He will have him: for he said, I am the Son of God (125).

Faith in God, as spoken of in the passages cited in this and later chapters, is man's trust in God—not his faithfulness in word or action nor his beliefs about God. To avoid misunderstanding, belief will in general be called Belief, Faith will be used for trust or confidence, and Fidelity for human faithfulness. In the Scriptures Belief and Faith seem to be both used in all three senses, the words Faith and Believe being generally used in the first two senses, and the words Faithful, Believing, and Believer being used in all three senses.

In the passages here cited the words Trust, Faith, Belief, Hope, Confidence are all used to

express the one idea of trustfulness or trust in God.

The passage in Ps. ii., 12, may be referred by its language and context to the Father or to the Son, but more naturally, as here, to the Father. The passage in Jude 20, may refer to Christian truth—the thing believed and rested on—the foundation on which the character is built. And the passage in Heb. xiii., 7, may refer to the fidelity of the elders or more probably to their faith in Christ, which seems to be indicated by the immediate context.

In Isaiah xxviii., 16, the word "believe" seems to relate to the corner stone laid in Zion, and to Christ.

And where no object of faith is expressed, as in the storm on the lake (126) and the healing of the epileptic (127), the faith may be trust in God or Christ.

Besides these, many passages relating to the Jews' "unbelief" and their exclusion from Canaan (128) perhaps refer to their unfaithfulness or disobedience.

In a few passages in the Old Testament the Hebrew word, which occurs in Job xiii., 15, and Isaiah li., 5, is translated by the English word "hope" and by a Greek word that is translated many times into English Scripture as "trust."

These seem to be used in the same sense here. These all speak of hoping in the Lord (129)—or in His mercy (130)—or in His word (131). Two do not name the object of the hope, but refer it to the Lord's deliverance (132). In other places God is called the Hope of Israel in passages (133) which translate by the word "hope" the Hebrew word that is translated in Isaiah viii., 17 as "look for" and in Isaiah xxxiii., 2 as "wait for." God is also called "the hope of his people" (134) and "my hope" (135) in two passages that use a different Hebrew word, which is in other places translated "Refuge."

In the New Testament the word "hope" is used exclusively in translation of the Greek and Latin words *elpis* and *spes*—and refers generally to expectation and never to trust in Christ or in God, except in 1 Cor. xv., 19 and 1 Tim. vi., 17, where those words are translated "trust" in the Authorised Version and "hope" in the Revised Version.

What we hope for lies always in the unseen future, but God is the hope of His people because of what He is and has been to them. We hope for an event or thing. We trust in a Father and the trust gives us a hope in Him.

The Old Testament passages above cited all name the object and nearly all speak of the faith as "trust" in God. The New Testament passages above cited generally use the word "faith"

or "believe." With a few exceptions they do not name the object. In some of the more vague expressions the word "faith" may indicate a child-like trustfulness rather than a conscious trust in God. In others the context, if not the phrase, points to God as faith's object.

What the relation is between man's faith and God's favour is not defined or explained in the Scriptures. That there exists a close and constant relation is plainly said. The uniform laws of the natural world were little known or thought of in ancient days and are not often spoken of in the Bible.

Our own reasoning suggests that in the spiritual world the laws that move and govern the human spirit differ from those of the material world, are often analogous to them, and may be as uniform or more variable. In what affects the spirit and its relation to other things and spirits and to the Divine Spirit, the trust may well be a reason, a cause, or even a condition of the blessing. In that spirit's relation to the natural world faith affects the spirit's power to receive. It modifies the adaptation and influence of even material things in their work upon the man, who is a spirit and a body.

We must acknowledge also the infinite interlacing and co-operation of many causes, material and spiritual, each following its own "law."

And in all this we reach no explanation, but we get an imperfect vision of a real relation between man's trust and God's action and of their influence upon each other.

In the Scriptures dependence on God and submission to Him are plainly spoken of as the condition or reason—or perhaps more precisely the occasion—of man's peace and blessedness, and sometimes of his earthly prosperity. They are also closely connected with the sincerity, humility, and earnestness of prayer and sacrifice, and with answer to prayer and acceptance of sacrifice.

If this connection is not an arbitrary but a vital one—if faith in man is the occasion for favour and mercy from God—it cannot be attributed to any mere expression or confession or feeling or attitude of the man. The relation must be one between the living person that receives and the thing received. The feeling is the symptom, and the faith is the active expression, of the living human spirit, its living desire or purpose. By this desire and purpose a human being can appropriate divine gifts—the living child can receive and use what the living Father provides.

That a father should supply the needs of the child and should find his pleasure in doing so is a familiar fact. That only those that need can really use is also common experience.

That only the needy can reach the supply and that there is no waste in the spiritual world is not

so obviously true. This is ideal and reasonable, but it is not the actual plan of the material world. It seems to be a law in the things of the spirit; and this is illustrated, if not proved, by the universal dramatic sense of fitness when like results are seen in things material—when happiness follows heroism and disaster befalls the rogue.

In the things of the spirit God gives what can be used—to those who will receive. His blessing falls like rain and sun—but, unlike rain and sun, the spiritual blessings only fall on the open ground. Abundance and victory, homes and harvests were available (as symbols of God's blessings) to the spirit-man. But they were, like the sun and rain, for the just and for the unjust, for the faithful and the unfaithful. The things of the spirit are not so.

Like laws of nature, the operation of faith's law is its explanation. The Scriptures vouchsafe no other. The nature of the faculty indicates at least a reason for the bestowal of gifts that only a childlike heart can receive—a reason, too, for the Divine favour, the Father's pleasure in the childlike child.

As an active and impulsive faculty rather than as a passive belief or a specific trust, it is compared and associated in these passages with patience and wisdom and love and service and meekness and temperance.

Faith, as a faculty or disposition of mind and

heart, underlies every specific trust and every specific belief, every real aspiration and hope, every earnest effort, every teachable and submissive thought. It is the centre of motion and motive power of man's spiritual life. And every form of human trustfulness and trustworthiness is perhaps one of the many and various manifestations of that comprehensive faith, by which alone the spirit grows and goes forward—that faith which no man lacks utterly—and no man possesses in its completeness.

In the times of these writings, and in the minds of the writers and readers of those words, there was no conflict (as there is often now) between the teachable and faithful spirit and the unbelieving or disbelieving mind. Practically all were Jews and all believed alike about God.

In like manner, in the days of those writings, the Jewish people trusted as a people the God of Israel—more simply and literally perhaps than we do now—as their strong deliverer, whose gifts were visible prosperity and victory. If they attributed to Him their victories and their defeats, their good and evil days, and imagined simple and immediate methods of His action, it may well be that the world's last and best judgment in philosophy and in history will confirm their belief in substance and leave the methods still unexplained.

In these times (if there may be sincere and faithful unbelief) a trustful spirit and hunger of the

soul and faithful effort may be the best faith possible to faithful "unbelievers"—working in them, unconfessed and unperceived, that attitude toward the unseen One, and that dependence on Him, which is true faith. Such a faith seems often to be working out the same "peaceable fruits" that the happier believer reaches. We may well believe that it places its possessor on the same rock and in the same refuge, in which "believers" rejoice more confidently.

NOTES

1. 1 Cor. 12:8, 9—2. Ps. 36:17—3. Ps. 13:5, 6—4. Is. 8:14, 17—5. 1 Tim. 6:17—6. Ps. 9:10—7. Ps. 40:2, 3—8. Ps. 91:2—9. Ps. 28:7—10. Is. 17:7, 8—11. Heb. 6:12—12. Is. 26:3—13. Ps. 2:12—14. Ps. 34:8; 84:12—15. Ps. 40:4—16. Prov. 16:20—17. Prov. 28:25—18. Ps. 32:10—19. Ruth 2:12—20. Ps. 57:1—20a. Ps. 31:19, 20—21. Is. 28:16—22. Is. 57:13—23. Is. 58:14—24. Ps. 34:22—25. Ps. 4:5—26. Heb. 11:4—27. Heb. 11:5—28. Gal. 3:6—29. Rom. 4:17—30. Gal. 3:9—31. Rom. 4:14, 16—32. Gal. 3:8—33. Jude 20—34. Ps. 143:8—35. Rom. 14:1—36. John 11:40—37. Rom. 11:30–32—38. Heb. 13:7—39. 1 Pet. 1:7—40. Rev. 2:19—41. Matt. 8:26—42. Mark 4:40; Luke 8:25—43. Mark 17:17; Mark 9:19; Luke 9:41—44. Matt. 6:30; Luke 12:28—45. Matt. 23:23—46. Heb. 3:12—47. Heb. 11:5—48. Ps. 65:5—49. Luke 17:5—50. James 1:6—51. James 5:15—52. Mark 11:22–24—53. Matt. 21:22—54. Luke 18:8—55. Gal. 5:22—56. Prov. 3:5—57. 2 Cor. 1:24—58. Prov. 3:26—59. 1 Tim. 2:15—60. Prov. 29:25—61. Prov. 30:5—62. Ps. 86:2—63. Ps.

26: 1—64. Jer. 17: 7—65. Jer. 49: 11—66. Ps. 34: 22—67. Ps. 125: 1—68. Isaiah 26: 4—69. Is. 14: 32—70. Is. 28: 16, 17—71. Jer. 39: 18—72. Ps. 115: 9, 10, 11—73. Ps. 78: 21, 22—74. Heb. 3: 12, 18, 19—75. Heb. 4: 3, 6, 11—76. Jude 5—77. Dan. 3: 28—78. Dan. 6: 23—79. Ps. 11: 1—80. Ps. 64: 10—81. Ps. 71: 5—82. Ps. 141: 8—83. Ps. 37: 40—84. Ps. 71: 1—85. Ps. 62: 8—86. Ps. 55: 23—87. Ps. 57: 1—88. Job 13: 15—89. Ps. 22: 4, 5—90. 1 Chron. 5: 20—91. 2 Sam. 22: 1-4—92. 2 Sam. 22: 31—93. Ps. 7: 1—94. Ps. 17: 7—95. Ps. 21: 7—96. Ps. 22: 5—97. Ps. 22: 8—98. Ps. 25: 2, 20—99. Ps. 27: 3—100. Ps. 11: 1—101. Ps. 52: 8—102. Ps. 61: 4—103. Ps. 65: 5—104. Ps. 91: 4—105. Ps. 118: 8, 9—106. Ps. 31: 1—107. Ps. 31: 6—108. Ps. 31: 14—109. Ps. 31: 19—110. Ps. 144: 2—111. Ps. 73: 28—112. 2 Chron. 14: 11—113. 2 Chron. 16: 8—114. 2 Chron. 20: 20—115. 2 Kings 18: 5—116. 2 Kings 18: 22; Isaiah 36: 7—117. Is. 10: 20—118. Is. 33: 2—119. Is. 50: 10—120. Nahum 1: 7—121. Is. 51: 5—122. Zeph. 3: 2—123. 2 Cor. 1: 9, 10—124. Eph. 6: 16—125. Matt. 27: 43—126. Matt. 8: 26; Mark. 4: 40; Luke 8: 25—127. Mark. 9: 19—128. Rom. 11: 30-32; Heb. 3: 12, 18, 19; 4: 6, 11; 6: 12—129. Ps. 33: 22; 38: 15; 39: 7; 42: 5, 11; 43: 5; 130: 7; Lam. 3: 24—130. Ps. 33: 18—131. Ps. 130: 5—132. Job 5: 16; Ps. 71: 14—133. Jer. 14: 8; 17: 13; 50: 7—134. Joel 3: 16—135. Jer. 17: 17.

CHAPTER VI

FAITH IN GOD

ITS RELATION TO CONDUCT

Faith Is the Spirit of Obedience. The refusal to hearken to God's voice for all the signs which He showed and to "believe" Him was the cause of Israel's disobedience at Kadesh Barnea (1). In this unbelief lay their want of courage, and out of it came their rebellion and disaster.

But faith is no substitute for obedience. We are to "trust" in the Lord and do good, to cease from anger, to depart from evil, to rest in the Lord and wait patiently for Him (2). We are not to make void the law through "faith," but to confirm it, acknowledging its authority and its perfectness, while we fall utterly short of its requirements (3). Faith has no life without active goodness. We are to walk in the steps as well as in the confident "faith" of faithful Abraham, if we are to be children of Abraham (4). We are to maintain good works as well as "believe" in God (5). Without works

N. B.—The notes of passages referred to by number are found at the end of the chapter.

"faith" is dead. It can be seen only by the works it leads to. A true belief that leads to no good work is a faith without vital power. Evil spirits may "believe" without hope; and men may "believe" without mercy (6).

On the other hand, goodness has no life without life-giving faith. "Faith" is one of the weightier matters of the law (7)—a foundation—a beginning to learn Christ (8). But the law is not of "faith" —it requires that a man shall do its requirements, not that he shall trust in God's mercy (9).

And there will never be a sufficient doing of ours to give us before God a good servant's place or name. We must find a child's place by way of a child's faith in God—seek by "faith" and be "justified by faith"—or not at all (10). And spiritual gifts and powers of God will work in His children the wonders that were impossible to the best of servants. The child has the "hearing of faith" and in his faith hears what God says, receives what He gives, and beholds what He works (11).

Faith Is the Spirit of Sacrifice and Prayer. It makes the difference between him that doeth well and him whose sacrifice finds no acceptance. The more excellent sacrifice is offered by "faith" (12)—with humble confession and childlike thanksgiving and expectation. The worshipper lays himself with his sacrifice in his devotion at God's feet.

God is the "confidence" of the ends of the earth and all men turn to Him (13). Those who are desolate "trust" in Him, and come to Him in constant prayer (14). The natural world, the trees and mountains, the laws of nature, are adjusted to the will of their Creator and the prayer of "faith" in Him (15).

Faith Is the Spirit of Thanksgiving. Those who "believe" should take God's gifts with thankfulness and not with superstition (16). Men cannot "trust" in riches, but in God who gives things richly to be enjoyed (17). "Hope in God" inspires our praise and our thanksgiving. Though cast down and disquieted we hope in Him and praise Him (18)—not forgetting His words or His commandments (19).

There is "hope" when we sin and repent (20). In these half-dozen citations the hope-word is used in English in translation of a Hebrew root that is in some other places rendered by the usual faith-word.

Faith Is the Spirit of Endurance and Stedfastness. It is the breast-plate of our armour (21). We are to hold "the profession of our faith" without wavering (22). We are to be "stedfast in the faith" to resist the adversary of our souls (23). We are to contend for, and maintain, "the faith," as it was given to us—a trust in God's

mercy and a submission to His will (24). A faith wilfully and consciously reduced or changed is no real faith. A corrupt mind and a love of self make men "reprobate" concerning the faith—their faith unfit to stand the test of fire (25).

We are willing to labour and suffer because we "trust" in God the Saviour (26). The minister of Christ must be the "believer's" example in "faith" (27). If we do not fall like others, it is "by faith" in God and by His strength we stand (28). Like others we face death, but our faith gives confidence, that even in death's great separation we shall be more completely in God's presence, for we walk by "faith" (29).

Faith Is the Spirit of Patriotism. It was Hezekiah's "trust" in God that roused the people in the face of the overwhelming hosts of Assyria, and finally saw those hosts smitten by God (30). There was "hope" in Israel in Ezra's time and it reformed the people (31).

Faith Is the Spirit of Brotherhood. Those who "believe" must take care of their own families if they would not "deny the faith" (32). They must not leave to the care of the church the weak members of their own households (33). Their abounding in "faith" toward God meant abounding in help to the poor and the afflicted (34). Without love "faith" is nothing (35). They that

"believe" must not contend with the "unbelieving" in their own households (36)—much less "before the unbelievers" in courts (37). They must bear even with unbelief in their own homes, and expect their faith to beget faith.

Faith Makes Men Witnesses for God. They are exhibitors of His power and goodness—a cloud of inspired runners swept across life's arena by the wind of God's Spirit (38). Faith is the measure of our power to make the gospel known. And all helpful gifts are "according to the proportion of faith" (39). Believers become an example to all, when the word sounds out from them and spreads their "faith toward God" abroad everywhere (40). The adverse powers of disease (41), and of nature (42) are made subject to men by faith. Failure is due to "unbelief." Signs "follow them that believe."

In full assurance of faith men come to God as sinners that are forgiven (43)—by a new way (44) and a new priest (45). His pleasure is in those that draw near and "live by faith"—not in those that draw back (46). Those that draw near find a Saviour and only those.

It is by faith that we lay hold of what we hope for—"faith is the substance" of all hope (47). By faith we discover what we cannot see (48). So, men of old were attested and made witnesses to show God's powers and wisdom (49)—a display

of God's grace that reaches through all history and is found in all sorts of men and all forms of faith. Faith in God made men able to understand that He created all things (50). It taught Abel how to come to God in sacrifice (51)—and Enoch to walk with Him (52), and know the Living One and the Redeemer. It made Noah hear God's warning when others could not, and prepare while others mocked (53). It made Abraham see the land that was far off and the great people that should spring from him—himself as good as dead—his only son received back from the dead (54). It made Isaac and Jacob and Joseph carry forward the promise and the blessing concerning things to come (55). It made Moses see the Invisible One and the riches of His Christ, brought by Him to men even before they knew His name and before He was manifest in earthly life (56). It broke down the enemy's defences before Joshua and his hosts (57). By it the heathen Rahab caught a glimpse of the mighty God of Israel in the victories of His people (58). It made the fierce judges of Israel in early days (59), and the victims and sufferers among God's people in all days, see His hand in their victories and defeats and distresses and deaths. Faith put the future into their hands, and the unknown into their minds, and made pilgrims and heroes of common men. The great company is not yet complete (60)—the great race not yet run by all—and Christ is the source ("the author") and the

sustainer and rewarder ("the finisher") of the "faith" of all (61)—Himself faith's greatest witness, who for the joy that was set before Him—endured the cross.

In some of these passages the faith or belief may, from indications in the context, refer to a belief of the gospel preached (62)—or, in one case, a belief of the truth about meats offered to idols (63). Or it may refer to the gospel truth as "the faith" contended for (64).

And some, where the near context relates to Christ, may refer to faith or trust in Christ rather than to faith in God (65).

In most of the Old Testament passages cited in this chapter God is named or plainly indicated as the object of faith. But often in the New Testament and especially in the great faith-chapter in Hebrews no person is named. The context, however, speaks of God's house—His new way—His high priest—His faithful promises. He is the judge—the Coming One—the vision longed for—the creating Word—the testimony—the attesting witness in man—the living One—the rewarder—the invisible One—who prepared a great people, and prepared a city for them, and called Himself their God.

Their afflictions and losses were the reproach of His Christ. He that destroyed the first-born in Egypt—that made a path through the sea and

the wilderness—that overthrew the walled cities and strong peoples of Canaan—was the One, whose law and promises and mighty power stimulated their faith—toward whom their faith looked—and on whom it rested.

For these believers faith must have had a specific and limited meaning. It must have been a confidence in God's power—a trust in His promises and His deliverance—and a submission to His law (with sacrifices, if not with obedience). This confidence could be shared by people of limited knowledge and various beliefs—who believed like heathen in the existence and power of Jehovah and of the gods of other nations also. And it was shared by men of violence and lust like Samson, by rash and thoughtless men like Jephthæ and by all the great captains and rulers of Israel.

Faith in God leads toward obedience, endurance, and achievement. Like faithfulness its work is seen of men and honoured. But fidelity looks always toward a duty, perhaps not toward a master. On the other hand, faith looks toward a Lord that is trusted. It is a personal confidence, enthusiasm, and love—the following of a captain —rather than the facing of a duty.

In both there is involved "the evidence of things not seen"—the "seeing of Him who is invisible." And when this personal Lord—or this impersonal law of duty—is lost from sight, there remains

nothing but conduct. The works remain, but they are always dead, for they are always incomplete.

Faith is a strong stimulant to good deeds. The trust in an almighty defender and refuge—a wise and just judge—a constant and loving provider and father—has proved a stronger motive power in the world's good works than any human desire or passion. It is universal in its application to all ages and people. It is available in all times and conditions of human life. It is enduring and has stood the test of countless personal experiences and of long and varied history.

The strongest desires and passions that move men—hunger, love, hatred, ambition—lead to evil deeds as well as good. Trust in God leads only toward the good—always acting with or against our other desires and passions, victorious in good or overcome in evil.

Faith in God has at times been overcome by national or individual love of ease and degenerated into fatalism. It then loses its character as an incentive to work, while retaining or increasing its force in promoting a spirit of resignation or contentment. This resting on faith and disobeying its call to work or battle has never been supported by the authority of the Scriptures, and is often a mere pretext for indolence or cowardice.

Faith in God, like belief, may fail in this way or another to show its life and fruit in works of

goodness. Such faith, like such belief, is unreal and dead. But it has never been said in Scripture to belong, as certain beliefs may do, to devils as well as men.

As in faithfulness, so in the faith that trusts, the doer of the works is not the man, but the outside Power that he obeys or trusts. It is God that achieves by the man that He directs and guides and strengthens. If this is only the reflex action of the man's faith, then that is God's way and His law of the spirit and His work. We cannot tell the method—or the laws and their co-operation. We cannot tell where God's spirit comes or goes. Nor have we yet learned where all the winds blow, and that is a much simpler learning.

NOTES

1. Numb. 14: 11; Deut. 1: 32; 9: 23—2. Ps. 37: 3—3. Rom. 3: 31—4. Rom. 4: 12—5. Tit. 3: 8—6. James 2: 14-26—7. Matt. 23: 23—8. Heb. 6: 1—9. Gal. 3: 12—10. Rom. 3: 28; 9: 32—11. Gal. 3: 5—12. Heb. 11: 4—13. Ps. 65: 2, 5—14. 1 Tim. 5: 5—15. Matt. 21: 21; Mark 11: 22—16. 1 Tim. 4: 3—17. 1 Tim. 6: 17—18. Ps. 42: 5, 11; 43: 5; 71: 5, 14—19. Ps. 78: 7—20. Ezra 10: 2—21. 1 Thess. 5: 8—22. Heb. 10: 23—23. 1 Pet. 5: 9—24. Jude 3—25. 2 Tim. 3: 8—26. 1 Tim. 4: 10—27. 1 Tim. 4: 12—28. 2 Cor. 1: 24—29. 2 Cor. 5: 7—30. 2 Kings 18: 5; 2 Cor. 32: 10; Is. 37: 10—31. Ezra 10: 2—32. 1 Tim. 5: 8—33. 1 Tim. 5: 16—34. 2 Cor. 8: 7—35. 1 Cor. 13: 2—36. 1 Cor. 7: 12-15—37. 1 Cor. 6: 6—38. Heb. 11: 2; 12: 1—39. Rom. 12: 6—40. 1 Thess.

1:7, 8—41. Mark 16:17; 17:17—42. Matt. 17:20; Luke 17:5, 6—43. Heb. 10:18, 22—44. Heb. 10:20—45. Heb. 10:21—46. Heb. 10:38, 39—47. Heb. 11:1—48. Heb. 11:1—49. Heb. 11:2, 39; 12:1—50. Heb. 11:3—51. Heb. 11:4—52. Heb. 11:5—53. Heb. 11:7—54. Heb. 11:8–19—55. Heb. 11:20–22—56. Heb. 11:23–28—57. Heb. 11:29, 30—58. Heb. 11:31—59. Heb. 11:32, 33—60. Heb. 11:40—61. Heb. 12:2—62. Mark 16:17—63. 1 Tim. 4:3—64. Jude 3—65. Rom. 9:32; Gal. 3:5; 1 Thess. 1:7, 8; 5:8; 1 Tim. 5:16.

CHAPTER VII

FAITH IN GOD

ITS RELATION TO MIND AND CHARACTER

The Relation of Trust in God to Human Character. It is a reason for courage. David "believed to see" the goodness of the Lord (1). In God he had "put his trust" (2). A righteous man's heart is fixed, "trusting in the Lord" (3). The Lord strengthens the hearts of those that "trust" in Him (4). Great men of old died "in faith" not having received the promises, but having seen them afar off (5). The Psalmist "believed" and proclaimed that God had delivered his soul from death (6). The disciples having the same "spirit of faith," "believe" and speak of a coming resurrection (7). They "walk by faith." They are "confident" and willing to be absent from the body, and to be present with the Lord (8). In the storm the disciples were fearful for they were "of little faith" (9). They had "no faith" (10). Where was their "faith"? (11). In the

N. B.—The notes of passages referred to by number are found at the end of the chapter.

Adriatic Paul "believed" God, that it should be as it was told him in the vision (12).

In Christ's words, if God clothed the perishable grass, would He not much more clothe them, the men "of little faith"? (13).

Faith in God is a reason for joy and for human confidence even against reason. And faith is a comfort in sorrow.

Abraham against hope "believed" in hope. And being not weak "in faith," he staggered not at the promise of God "through unbelief"; but was "strong in faith," giving glory to God (14). Let those that "put their trust in Thee" rejoice: let them shout for joy: let them be joyful in Thee. (15). Our hearts shall rejoice in Him, because we have "trusted in His holy name (16). The jailer brought Paul and Silas into his house, set meat before them, and rejoiced, "believing in God" (17). Apostles are helpers of their converts' joy: for "by faith" they stand (18). The "unbelieving" husband is sanctified by the wife, and the "unbelieving" wife is sanctified by the husband (19). Paul would be filled with joy, when he called to remembrance the unfeigned "faith" of Timothy (20). The desolate widow "trusts" in God (21). Was it not Job's "confidence" and "hope" in his affliction? (22). The covetous have erred from "the faith," and pierced themselves through with many sorrows (23).

Faith in God and in Christ are one. Jesus said to His followers: He that "believeth" on me "believeth" not on me, but on him that sent me (24). Let not your heart be troubled: ye "believe" in God, "believe" also in me (25).

Faith makes a man patient in the assurance of victory—and humble and simple-minded. Affliction makes him trustful.

The trying of "your faith" worketh patience (26). He that leadeth into captivity shall go into captivity: he that killeth must be killed. Here is the patience and "the faith" of the saints (27). We ought to think soberly, according as God has dealt to every man the measure of "faith" (28). Boasting is excluded by the law of "faith" (29). Our faith is not to be with respect to persons (30). The rich are not to be high-minded, but are to "trust in God" the giver (31). We walk "by faith" (32). We "believe" and therefore speak (33).

With a meek and quiet spirit, women who "trusted in God" adorned themselves (34). And the Lord spake unto Moses and Aaron, Because "ye believed me not" therefore ye shall not bring this congregation into the land which I have given them (35).

In our midst there shall always be an afflicted and poor people and they shall "trust" in the name of the Lord (36).

Faith in God is associated with the love of man

and is one of its chief sources. It is the bond of Christian brotherhood, of Christian marriage, and Christian service—for we are all one family in Christ.

Though I have all "faith," and have not charity, I am nothing (37). And now abideth "faith," hope, charity, these three; but the greatest of these is charity (38). The breast-plate of "faith" and love (39). The purpose of the law is that love which proceeds from a pure heart, a good conscience, and sincere "faith" (40). Christ shares men's faith and calls them brethren, Saying, I will "put my trust in Him"—I and the children which God hath given me (41). Greet them that love us in "the faith" (42). And they that have "believing masters," let them not despise them, because they are brethren; but rather do them service, because they are "faithful" and beloved (43). Be ye not unequally yoked together with "unbelievers": What part hath he that "believeth" with an "infidel"? (44).

Faith is joined in Christian aim and example with all manner of goodness. By it believers are built up. A man may have the form of godliness but not stand the test of faith.

Thou hast fully known my doctrine, manner of life, purpose, "faith," long-suffering, charity, patience (45). Be thou an example of the believers in word, in conversation, in charity, in spirit, "in

faith," in purity (46). Follow after righteousness, godliness, "faith," love, patience, meekness (47). Flee also youthful lusts; but follow righteousness, "faith," charity, peace (48). Let aged men be sober, grave, temperate, "sound in faith," in charity, in patience (49). Mothers shall be saved in child-bearing, if they continue "in faith," and charity, and holiness, with sobriety (50). Unto them that are defiled and "unbelieving" nothing is pure (51). Men that coveted after money have "erred from the faith" (52).

Needless disputations minister questions, rather than godly edifying "which is in faith" (53). Christ's beloved are to build up themselves on their "most holy faith" (54).

Whatever is not "of faith" is sin (55). "The hope of Israel" is as a stranger in the land (56). We have sinned, Men may have the form of godliness, never coming to the knowledge of the truth and reprobate concerning the "faith" (57).

The Relation of Trust in God to Human Intelligence. Faith rests on wisdom—on the knowledge of God's existence,—of His goodness, His mighty power,—of the light from Heaven,—of the Messiah of God, the blood of Jesus Christ, the power that raised up Christ, and made us share His resurrection.

Hear the words of the wise, and apply thine heart unto my knowledge, that thy "trust" may be in

the Lord (58). Ye are my servant whom I have chosen: that ye may know and "believe" me, and understand that I am He: before me there was no God formed, neither shall there be after me (59). He that cometh to God must "believe" that He is, and that He is a rewarder of them that diligently seek Him (60). That your "faith" should not stand in the wisdom of men, but in the power of God (61). You, who "believe" in God, that raised Christ from the dead; that your "faith" and hope might be in God (62). Having boldness to enter into the holiest by the blood of Jesus, let us draw near in "full assurance of faith" (63). If ye "believe" not that I am He, ye shall die in your sins (64). We "believe," and therefore speak; knowing that He which raised up the Lord Jesus, shall raise up also us by Jesus, and shall present us with you (65).

Rabshakeh urged the Jews not to let Hezekiah make them "trust" in the Lord (66); and never to let their God in whom they "trusted" deceive them (67).

"Faith" comes by hearing, and hearing by the word of God (68). Tongues are for a sign, not to them that "believe," but to them that "believe not": but prophesying serves not for them that "believe not," but for them which "believe" (69). If all prophesy, and there come in one that "believes not," he is convinced (70). He that leadeth into captivity shall go into captivity: he that killeth

with the sword, must be killed with the sword. Here is the patience and the "faith" of the saints (71).

Timothy was to commit what he heard to "faithful" men, able to teach (72). Some professing oppositions of science falsely so called have erred concerning the "faith" (73). Others, denying the resurrection, overthrow "the faith" of some (74). False teachers are to be rebuked sharply, that they may be sound in "the faith" (75).

God is faithful though we are not. Faith finds in Christ its birth and its completion. He is the object of the life of faith.

What if some did not "believe"? Shall their "unbelief" make the "faith" of God without effect? (76). Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our "faith" who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God (77).

Remember them which have the rule over you, who have spoken unto you the word of God: whose "faith" follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day and forever (78).

By faith the Gospel works effectually in us and works salvation. Want of faith is blindness to the light.

Ye are the epistle of Christ written by the Spirit of God in the tables of the heart. Such "trust" have we through Christ toward God (79). Ye received the word that was preached not as the word of men, but as the word of God, which works effectually in you that "believe" (80). By the gospel we are saved, unless we have "believed" in vain (81). The god of this world has blinded the minds of them that "believe not" (82).

Faith is a means of knowledge of hidden things—a means of understanding—a revealer of God's plan of righteousness. And sometimes it is the condition of knowledge that lies beyond the reach of our experience, where our senses fail. It does not, however, clear up the whole mystery of life.

"Faith" is the evidence of things not seen (83). Through "faith" we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear (84).

In the gospel the righteousness of God is revealed "from faith to faith" (85). The Gentiles attained to the righteousness of "faith." Israel did not attain because they sought it not by "faith" (86). Jesus said to Martha that if she would "believe" she should see the glory of God (87). And Jesus said to Thomas, Because thou hast seen me, thou hast "believed": blessed are they that have not

seen, and yet "have believed" (88). Job was troubled. Where was his fear, his confidence, his hope? (89).

Fear of God leads to confidence in Him. And he that does not trust Him cannot believe what He has said.

In the fear of the Lord is strong "confidence": and His children shall have a place of refuge (90). He that "believes" in God's Son has in himself God's witness: he that "believes" not God, makes Him a liar, because he does not "believe" the record that God gave of His Son (91).

Among the passages here cited some may easily be understood as presenting a different form of faith. Thus "the faith of our Lord" (92) may refer to Christ's faithfulness or our faithfulness derived from Him. So, "Faith" (93) and "Faithful" (94) may mean the faithfulness of a disciple. "Faith" (95), "The Faith" (96), and "Your most holy Faith" (97) may refer to the believer's creed. "Believe" (98), "Faith" (99), and "Believing" (100) may refer to beliefs about Christ. The passage in Heb. xi., 6, seems to speak of a truth believed about God, but the original Greek may mean either, and the Vulgate follows the idea that the man believes because God is and because He is the rewarder of them that seek Him. "Believed to see" (101) is rather the expectation of an

event and Paul's "believed God that it should be" (102) is that and a trust in God.

Many passages, where no object is named, may be referred as well to trust in Christ, *e.g.*, "Believe" (103)—"Faith" (104)—"Faithful" (105).

In preparing and arming the children of light for the Lord's Day faith and love are the "breastplate"—in double strength—the confidence of faith and the endurance and passion of love.

In holy confidence believers are built up together into a holy temple—and in that confidence in God they are bound together by love.

The conviction that God lives and that He is merciful and knows our way and the confidence in Him and in His goodness and His justice have proved themselves to be a substantial comfort in sorrow—however they may seem to fail even a man like Job in the first sharpness of his own misery and in the mental effort to solve the mystery of suffering.

Desires grow into hopes, hopes grow into expectation and confidence, and all this living growth is faith. Expectation is stronger than mere desire or hope. It is more definite and more effective, for it looks to the means of attaining, and to the maker and giver of the desired thing.

And it would be surprising, if confidence in God were not connected closely with those great traits of character that urge a man forward and make

him stedfast—his courage and cheerfulness and patience. In the Bible they are frequently associated. Such association is reasonable and common, and the want of such traits in a believer is matter of comment. In common judgment a man without courage and without patience is a man with little or no faith in God.

In like manner there is a rational as well as a Scriptural connection between faith in One that is mighty and deep personal humility: and between faith in one Father and love for many brethren.

The connection between faith in God, His faithfulness toward us, and our faithfulness in word and deed has been already spoken of. Faith begets in us all the great elemental traits of lofty and godlike character: sincerity, faithfulness, courage, patience, humility, and love.

And faith is as closely related to intelligence as to character. This is the common experience of all progress in learning. The reliance upon authority, upon past records, upon common physical processes that we call laws, and upon our own mental operations, involves faith at every step. It is the very faculty by which evidence is weighed and facts acknowledged and falsehoods rejected. If faith does not rest on facts, it is delusion. If it resists the facts, it is mental unsoundness—and unbelief. The Scriptures are full of warning against false confidence in men and things. Trust in God, which

seems to be the highest expression and form of faith, should call forth and promote our best intelligence, reaching out toward the facts that are most unreachable, weighing the countless things in the material world and in human life and in prophetic foresight. These give some evidence of things not seen, of the existence and the greatness and the goodness of the mysterious Power, by which we live and move and have our being. If there are any means of knowledge of God, if any degree of knowledge of the Unknown is possible to man, no other enlightenment can be called Light in comparison with that knowledge. So far as faith pursues that knowledge and promotes it, it leads the human mind into the light.

Without the aspiration and the vision there is no progress. And this is as true of knowledge and understanding as of any advances in philosophy or civilisation. Something goes before knowledge in the history of the child and of the race. Hunger —desire—hope—and effort are the beginnings of faith. We try and we trust and we go forward to learn and know. One whose vision reaches out toward God, as he comes unto Him, as he walks (like Enoch) in communion with Him, must have learned already that He is the living one and the rewarder—must trust Him (the Vulgate says) *because* He is and is the rewarder. And in the earlier approaches, the child's first steps, a man learns to "understand" that he and all things

are the work of His mighty hand. So, too, a child knows his father and trusts his power before he knows what "father" means.

The faith here spoken of is "trust in God," the outgrowth of the heart's desires and affections—and not the action of the mind, the belief, which is the outgrowth of the observations and reflections of the mind. The relation of such faith to such belief, and the closeness of that relation, and indeed of all the functions of what we call heart and mind, have long been recognised. Faith and belief act upon and support and stimulate each other. The precise form and the energy of each and their relative strength are dependent, however, on many forces that make up the individual man. They cannot be measured by any material formula prescribing so much faith for so much belief—nor even so much faith for so much desire, so much belief for so much knowledge. Analysis is an essential process in the study of a subject, but it often misleads the student into weighing and choosing as separate things the different features and aspects of one thing. Perhaps it is so with that many-sided thing that we call "faith."

The relation of our beliefs about God to our faith in God is perhaps more like a child's belief and trust in his father than we are willing to acknowledge. A logical system of cause and effect may not be able to arrange the facts in any consecutive order. A child does not contemplate

the facts of his father's life and character, and build up his opinions and beliefs about him on those facts, and then follow his favourable opinion with his confidence. The knowledge and strength and love of the father are made known to the child in casual ways with no appearance of plan or system, and often apparently conflict with his acts and character. And the child's love and confidence outrun and often control and correct his opinions. Confidence and love prove to be the true investigators—the true judges. So it should perhaps be between man and his Father—God. His best knowledge will be less clear than a child's conviction. He must believe and trust the Father long before he gets even the A B C's that he calls "knowledge" of the Infinite God. He cannot make the strength and growth of mental and bodily life wait while he studies psychology and physics. So, too, he cannot put off the duty and the risk of present life and service, until he has reckoned the value and certainty of the final reward—or learned the system and the plan of spiritual life.

There is often a strong trust in God with little faithfulness in common duty. Can there be such trust in God with no serious beliefs about Him? To trust in Him involves more than a self-compelled service of the hands. It is a confidence in Him who is invisible. For that the heart may move more quickly and act more strongly than

the mind; but it cannot rightly determine the action of the mind. Belief is not an act of the will.

The faculty that sees the invisible is like and unlike our bodily sight. Like that faculty it is often stronger in youth than age. Unlike it, it does not distinguish shape, for there is no shape—nor colour. But our mind and our heart see as really, as truly, and as constantly, as our eyes. They see what our eyes cannot see. And in every-day life what they see is as necessary and precious to us as anything that is visible to bodily or mental sight. No man who has a vision of God can name Him, or describe Him, or explain the nature of His Spirit or His Person. He sees dimly a Being that lives and acts and works for good. He may call Him an Infinite Person or a Power or Tendency or Nature of things. But the most childish imagining and the most pagan dream and the deepest philosophic thoughts are each perhaps a seeing and a believing, in which the man can begin to build, and does build, his trust—the trust in Him whom no one plainly sees—whom all men ignorantly worship.

A man unconsciously follows his personal inclinations and disposition in his faith—as in his manner of life. One is more faithful in his duties—another more trustful and confident in his plans—another more positive in his convictions and beliefs. One sees only with the mind's eye, or with

the body's eye. For another the eyes of his heart are opened. Is there not some faith in all?

Each develops most easily, if not most strongly in his own natural way. Some neglect, and so exclude, all other lines but that of least resistance.

There might, no doubt, be a refusal to obey or to believe or to trust. The way might be too hard or too humiliating. It always requires the self-denial of the self-complacent and the self-indulgent.

That man is the true unbeliever, who tries to choose what he will see or not see—who seeks to please himself in what he calls or obeys as truth. A conscious and wilful refusal or choice of any one way of faith—my own way—is a real denial of all faith. If the man sees and will not do, or if he can and will not see, he is unfaithful. But if he has no eye, that can see or choose, there seems to be no unfaithfulness in him.

NOTES

1. Ps. 27: 13—2. Ps. 56: 4—3. Ps. 112: 7—4. Ps. 31: 24—5. Heb. 11: 13—6. Ps. 116: 10—7. 2 Cor. 4: 13—8. 2 Cor. 5: 6-8—9. Matt. 8: 26—10. Mark 4: 40—11. Luke 8: 25—12. Acts 27: 25—13. Matt. 6: 30; Luke 12: 28—14. Rom. 4: 18-20—15. Ps. 5: 11—16. Ps. 33: 21—17. Acts 16: 34—18. 2 Cor. 1: 24—19. 1 Cor. 7: 14—20. 2 Tim. 1: 4—21. 1 Tim. 5: 5—22. Job 4: 6—23. 1 Tim. 6: 10—24. John 12: 44—25. John 14: 1—26. James 1: 3—27. Rev. 13: 10—28. Rom. 12: 3—29. Rom. 3: 27—30. James 2: 1—31. 1 Tim. 6: 17—32. 2 Cor. 5: 7—33. 2 Cor. 4: 13—

34. 1 Peter 3: 5—35. Numb. 20: 12—36. Zeph. 3: 12—37. 1 Cor. 13: 2—38. 1 Cor. 13: 13—39. 1 Thess. 5: 8—40. 1 Tim. 1: 5—41. Heb. 2: 11–13—42. Titus 3: 15—43. 1 Tim. 6: 2—44. 2 Cor. 6: 14, 15—45. 2 Tim. 3: 10—46. 1 Tim. 4: 12—47. 1 Tim. 6: 11—48. 2 Tim. 2: 22—49. Titus 2: 2—50. 1 Tim. 2: 15—51. Titus 1: 15—52. 1 Tim. 6: 10—53. 1 Tim. 1: 4—54. Jude 20—55. Rom. 14: 23—56. Jer. 14: 8—57. 2 Tim. 3: 8—58. Prov. 22: 19—59. Is. 43: 10—60. Heb. 11: 6—61. 1 Cor. 2: 5—62. 1 Peter 1: 21—63. Heb. 10: 22—64. John 8: 24—65. 2 Cor. 4: 13—66. 2 Kings 18: 30; Isaiah 36: 15—67. 2 Kings 19: 10—68. Rom. 10: 17—69. 1 Cor. 14: 22—70. 1 Cor. 14: 24—71. Rev. 13: 10—72. 2 Tim. 2: 2—73. 1 Tim. 6: 21—74. 2 Tim. 2: 18—75. Titus 1: 13—76. Rom. 3: 3—77. Heb. 12: 2—78. Heb. 13: 7, 8—79. 2 Cor. 3: 4—80. 1 Thess. 2: 13—81. 1 Cor. 15: 2—82. 2 Cor. 4: 4—83. Heb. 11: 1—84. Heb. 11: 3—85. Rom. 1: 17—86. Rom. 9: 30, 31—87. John 11: 40—88. John 20: 29—89. Job 4: 6—90. Prov. 14: 26—91. 1 John 5: 10—92. James 2: 1—93. 1 Tim. 2: 15—94. 2 Tim. 2: 2—95. 1 Tim. 2: 2; Heb. 11: 3, 6—96. 1 Tim. 6: 10, 21; 2 Tim. 2: 18; Tit. 1: 13—97. Jude 20—98. John 8: 24—99. Rom. 10: 17—100. John 20: 29; 1 Cor. 15: 2—101. Ps. 27: 13—102. Acts 27: 25—103. John 20: 29; 1 Cor. 15: 2—104. Matt. 6: 30; 8: 26; Mark 4: 40; Luke 8: 25; Rom. 9: 32; 1 Thess. 5: 8—105. 2 Tim. 2: 2.

CHAPTER VIII

FAITH IN GOD

ITS RELATION TO FORGIVENESS AND SALVATION

Faith Leads to Forgiveness and Righteousness. The heart of unbelief departs from God. The believing heart comes to God, and man cannot come to Him without it.

An evil heart of "unbelief" in departing from the living God (1). He that comes to God must "believe" (2).

Faith is the only way of deliverance from life-long sin—the way of forgiveness—the only way for man to reach righteousness. And the Gentiles found it when the Jews could not. The confidence of faith is due to the forgiveness of our sin. The very want of faith is sin, and as such it merits God's anger. If ye "believe" not that I am He, ye shall die in your sins (3). Faith was reckoned to Abraham for righteousness (4). By Him all that "believe" are justified (5). The Gentiles attained to the righteousness which is of "faith."

N. B.—The notes of passages referred to by number are found at the end of the chapter.

Israel did not attain, because they sought it not "by faith" (6). Let us draw near in full assurance of "faith," having our hearts sprinkled from an evil conscience (7). Whatever is not "of faith" is sin (8). Because we do not "trust" in God, He visits us in His anger (9).

God is just, and therefore we trust in Him, although His way is hidden from our eyes. Our hope is in Him, even when He rebukes for sin and we are without strength. God is our salvation and our strength; therefore we trust Him without fear. Thou shalt not see Him, yet judgment is before Him: therefore "trust" thou in Him (10). What wait I for? "My hope" is in Thee (11). I will "trust" and not be afraid, for the Lord Jehovah is my strength. He is become my salvation (12).

There is a righteousness of the law, a righteousness of obedience—but none have ever attained to it—not even Israel with the help of Moses' law. And those who fall short cannot please God by such a righteousness.

No man is justified by the law, for the just shall "live by faith." And the law is not of "faith": but the man that does the commandments shall live in them (13). All that "believe" are justified from things, from which they could not be justified by the law (14). Israel sought righteousness not by "faith," but by the works of the law (15). If any man draws back, God has no pleasure in him (16).

God has provided another way, the way of faith —and another righteousness, by grace—"God's righteousness" and His free gift—a righteousness for sinners, that "justifies" ungodly men (16a).

The righteousness of God, without the law, by "faith" of Jesus Christ, for all that "believe"(17) on Him that justifies the ungodly (18)—a "faith" counted for righteousness (19).

God's righteousness was given to Abraham with the promise of the countless seed—Abraham trusted and received the promise. That was faith, and that faith was reckoned as righteousness for him. By means of faith he received it, and it became the means by which his faith increased, until it led him to such work of faith as the offering up of Isaac. From the beginning that saving faith had been displayed in human life in the recognition of a Creator, the walk with God, the obedient fear. It has been rehearsed in song and prophecy and portrayed by the priesthood and offerings and purifications of the law.

God promised a seed innumerable as the stars. Abraham "believed" in the Lord, and it was counted to him for righteousness (20). In the gospel the righteousness of God is revealed "from faith to faith": as it is written, the just shall live by "faith" (21). The Scriptures anticipated that God would justify the heathen through "faith" (22). The Scripture, that said Abraham

"believed" God, was again fulfilled, when he offered up Isaac (23).

By faith we understand that God's word made the world (24)—and Enoch walked with Him (25) —and Noah prepared the ark (26).

The wicked cry and receive no answer because of pride; therefore "trust" thou in God (27). Every man walks in a vain show, our "hope" is in God (28). He is our strength and salvation, we can "trust" and not be afraid (29).

Priest and sacrifice served for example and shadow of heavenly realities (30).

This righteousness was for the Gentiles and Jews alike—a setting apart unto God, as "children of Abraham," of all who put their trust in God. The Jewish badge and seal of circumcision had meant nothing more—a seal in the flesh for those who walk in the faith.

One God, justifying Jew and Gentile by "faith" (31). "Faith" reckoned for righteousness was older than the circumcision that separated Jew from Gentile (32), and Abraham was the father of all who were separated like him and walked in the same "faith" (33).

By "faith" Noah became heir of that righteousness which is by "faith" (34). And only by faith could men become children of Abraham and heirs of the promised land and blessing, "heirs of the world."

Abraham received the sign as the seal of the

righteousness of "the faith," that he might be the father of all that "believe" (35). They which are of "faith" are children of Abraham (36)—blessed with "faithful" Abraham (37)—the seed of the promise through the righteousness of "faith" (38)—the seed which is of the "faith" of Abraham (39).

It was not by faith and law—but either by law and right, having their own obedience and their own righteousness—or by faith and grace, having God's righteousness.

Justified by "faith" without the deeds of the law (40). The promise was not to Abraham through the law, but through the righteousness of "faith" (41). If they are heirs by the law, "faith" is made void (42). Law is not "faith," the man that keeps the law shall live by it (43). The man that breaks the law may live by faith. By the law comes knowledge of sin. Justification is "of faith" that it might be by grace (44).

Faith Leads to Life and Salvation. Faith in God was faith in Him who raised up the dead Christ. He that could make the dead alive again, could make the ungodly righteous.

The God whom Abraham "believed" was God who quickens the dead (45). We shall have the same righteousness, if we "believe" on Him

that raised up Jesus (46). God would justify the heathen by "faith" (47).

The seed which is of faith, received by faith, has life in it for us to live by. The man of faith is a living branch growing out of a living vine. He receives the living seed like fertile ground. And the life received is an eternal life.

The just shall live by "faith" (48). The Jews because of "unbelief" were broken off and shall be grafted in again if they do not continue in "unbelief"—the Gentile Christians stand by "faith" (49). The seed is the word of God, the devil takes away the word so that men may not "believe." If (as in stony ground) they have no root, they "believe" for a while and then fall away (50). He that "believes" on God has everlasting life (51). We are to fight the good fight of "faith" and lay hold on eternal life (52).

Faith makes effective and confirms the law—which of itself could only point out sin. The righteousness by faith had always been God's only righteousness for men—a stumbling-block forever to those, who will have no righteousness but their own, and seek for that in the law.

We establish the law through "faith" (53). The righteousness of God, without the law, by "faith" of Jesus Christ, now displayed in the gospel, is supported by the law and the prophets (54). Christ was a stumbling-block for the confu-

sion of the Jews, and the confidence of those that "believe" on Him (55).

The faith, that brings forgiveness, righteousness, and life as gifts from God, preserves man by God's life-giving power for the complete and final salvation that shall be revealed. It is tested and developed in our earthly life. It makes the poor rich in the inheritance of a kingdom, and shows its life by the seed's growth and fruit and works.

Kept by the power of God through "faith" unto salvation, ready to be revealed in the last time (56). We are not of them who draw back unto perdition; but of them that "believe" to the saving of the soul (57). That the trial of your "faith," being much more precious than of gold that perishes, might be found unto praise, and honour and glory (58). We both labour and suffer reproach, because we "trust" in God who is the Saviour of those that "believe" (59). God has chosen the poor of this world to be rich in "faith" and heirs of the kingdom which He promised to them that love Him (60). It cannot profit a man to say he has "faith" and not works. Faith cannot save him. Faith without works is dead (61).

It is the salvation of all who will receive it. And they that trust only God's love live in it and in Him. Those who will have nothing but the law —no faith, no grace—have only condemnation.

The unbelieving remain in their disobedience at the last.

He that "believes" and is baptised shall be saved (62). And we have known and "believed" the love that God has to us. God is love: and he that dwells in love, dwells in Him (63). He that "believes" in God shall not come into condemnation (64). He that "believes" not shall be condemned (65). The "unbelieving" shall have their part in the lake which burns with fire and brimstone; which is the second death (66).

Some of these passages—especially in our English version—seem to convey a different meaning—more particularly John viii., 24 (a belief on the part of Scribes and Pharisees *that* Christ was the Messiah) and Heb. xi., 6 (a belief on the part of Enoch or others who come to God *that* God lives and is a rewarder of those who seek Him). In this chapter both of these passages are taken for what they seem to mean in the original Greek and in the Latin of the Vulgate—a trust in God, *because* Christ came as His Messiah—*because* God lives and is a rewarder.

It was the facts that led to their confidence. Their belief was full of doubt. The facts displayed themselves and led to confidence and belief—and often to confidence before belief.

That Christ demanded of the Pharisees in John viii., 24 a belief, which hardly came before His death

to His disciples, does not seem probable. And it is harder still to think of this belief (which has up to the present time been out of the reach of the great majority of mankind) as set by Him for all for a condition of forgiveness or salvation.

And the Scriptures in Heb. xi., 6, speak of Enoch as having necessarily and naturally had such beliefs (literally, perhaps, must *have* believed). But to find in this passage a general rule and limitation of God's mercy for all ages and people is a bold venture, that nothing but an unmistakable word of God can justify. It is plain that the same word in the immediate context repeatedly refers to trust in God and not to any belief about Him.

Other passages (67) seem to express a trust in Christ, which is probably identical both in its essence and its effect with trust in God. They are considered with other like passages in a chapter relating to faith in Christ.

"God's righteousness" is contrasted with all other righteousness, that men have thought they might or did attain unto. This is not God's own holiness or justice. The Scriptures are speaking here of something provided by God for man and by Him freely given to those that trust Him.

And even in Moses' time a substitutional and ceremonial righteousness, far short of perfect and full obedience, was provided by God for Israel (68), and it was to be their righteousness.

God's righteousness is a real and not a nominal or forensic or symbolic rightness, although it was far from a perfect present obedience of heart and life. Possibly the thought that it is only nominal may be due to the various words "imputed," "reckoned," "counted," with which our English translators have sought in these passages to render and explain the simple word used in the original. That word is the *pronouncement* of God and carries with it none of the make-believe idea, which time with its logic and history has attached to all the translations. It is a living truth recognised, recorded, and declared by God. It concerns a germ of life in the seed—to be shown later (and often shown on earth) in growth and fruit—never utterly lost and never attaining its godly perfection here. It can only be spoken of that which lives and grows; and only by Him who sees the whole life from its beginning, and knows the forces that He has put into it, and the future to which He is bringing it.

God who quickens the dead can call "things which be not as though they were" (69)—for His word is His creating will.

God is "just" and *therefore* the justifier of the ungodly. He is holy and *therefore* men shall be made holy by Him. For they are His children born in His likeness—quite as really as they are Adam's children, born in his likeness. The sons of Adam are like him, ungodly; and when made

into sons of God and joined to the family of His Divine Son, they become by a natural law of the Spirit-birth like Him, godly—and the ungodly are thus "justified" at the beginning of their new life.

The gift of Himself to men and the gift of a new-born spirit and a living righteousness are great mysteries. So is the gift to us of a human nature with its limitations, its mortality, and its free will. That men receive the highest gifts of the Spirit only by the simplest of all ways—a relation and an attitude rather than an action—like soil open to the seed of the husbandman, a hand open to the gift of the Creator, a heart open to the love of the Father—is a great mystery. So too are the marvels of heredity and environment, by which the human child receives the character and the faculties of his forefathers and his race. We believe and cannot explain the "earthly things." Must we explain and *then* believe the "heavenly things"? To simple trust—to those who believe as children and receive—the gifts are given.

That a justification of the ungodly is in conflict with the justice of God—that a free and fatherly forgiveness cannot be the act of the Holy One who is Law-giver and Judge—are suggestions that find no place in any of the passages of Scripture cited here, and perhaps in no others. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (70). And this is illustrated by the Lord's parable

of the publican's prayer in Luke xviii., 9–14. The quasi-mathematical and quasi-judicial hypotheses, to which these suggestions have naturally led, are not easily found in the Scriptures. Perhaps they cannot be found by one, who tries to take Bible words as they were used, in the limited and natural and common meanings of their time—and who adds nothing to them.

Without argument or proof it seems clear, that free forgiveness of a penitent and trustful child is the act of a good human father—and that free pardon on unmistakable repentance and sure promise of reform is good and just human government.

Law and Faith go together, although righteousness of man (by his obedience) and righteousness of God (by His gift of grace) do not. The law is confirmed and "established" by "faith" (71). Its end and purpose are attained—its way approved. Its end and purpose are man's holiness—begun now in the seed—to grow and bear fruit forever. The law began the work by showing man to himself—the hopeless difference between himself and goodness—the separation between himself and God. It led on through confession and consecration and cleansing to forgiveness and restoration. It was the child's school of the race, with all the kindergarten methods of the Mosaic ceremonial. These methods were probably not intended to serve, and did not then serve, as search-

lights to point to or bring out the marvellous facts of a future, that are now in part revealed. To the people of their day they simply gave a knowledge of holiness and sin—a daily recital of what they themselves were and what God was to them—a glimpse of their child-like dependence on Him alone. But the learned and the teachers—Pharisees and Scribes—mislearned the lesson.

To us as simple readers of the New Testament, the law receives practical confirmation by its new use for explanation and vocabulary of the gospel, in the study of the "heavenly things" as they become more fully shown. To us—as scholars and dogmatists—there is the old danger of making the vocabulary and the illustration more real than the half-hidden and still mysterious realities.

Man made in God's image was a welcome truth, and men learned to pride themselves in their God-likeness and in their goodness—forgetting that it was but germ and promise, and boasting of the harvest that was yet in the far future. The uplifting pride did not make the man upright (72). Perfection must show achievement—but *believers* need not make haste (73), for the sure foundation and the whole future are theirs.

The humbling fact, that all our godliness is in the germ, and that there is now only imperfection in man and dependence on God—no righteousness on earth but what God freely gives to sinful men—makes God's righteousness a stumbling-block (74)

to human pride, and the Lord—Himself taking man's image to bring that righteousness to us, and taking all human burdens with that image—became the stumbling-block for every man (75) to all self-sufficiency and all self-will.

The gospel from man's point of view dwindles to a system or plan—changing in some things with the changing point of view. It is in reality a *power of God* exerted for a purpose (76). The power is hidden. The greatness and wonder of it are revealed in flashes: the Word made flesh—Christ delivered for our offences—Christ raised from the dead. It is Divine power—and it suffices. Our best systems do not bring us much farther than this. The purpose is man's salvation now and forever: from enemies and dangers—from disappointment and sorrow—from sin and condemnation—from evil and from death. In the passages here cited salvation is generally spoken of as righteousness—kingdom—forgiveness—life.

Circumcision was a sign and seal of man's relation to God—his separation unto God (77). Circumcised men thought that it made the separation—and was itself separation enough. As circumcision was but a seal, faith is but an attitude: a turning to God—bending before Him—listening to Him—reaching out for Him. The attitude is more than the seal. It is an expression as well as a badge. But the reality, without which circumcision is nothing and faith is nothing, is the

new-born man with willing, submissive, aspiring heart—in true relation of man to God—advancing in "steps" of faith.

NOTES

1. Heb. 3: 12—2. Heb. 11: 6—3. John 8: 24—4. Rom. 4: 9—5. Acts 13: 30—6. Rom. 9: 30, 32—7. Heb. 10: 22—8. Rom. 14: 23—9. Job 35: 15—10. Job 35: 14—11. Ps. 39: 7—12. Is. 12: 2—13. Gal. 3: 11, 12—14. Acts 13: 30—15. Rom. 9: 32—16. Heb. 10: 39—16a. Rom. 9: 32—17. Rom. 3: 22—18. Rom. 4: 5—19. Rom. 4: 5—20. Gen. 15: 6; Rom. 4: 3, 5, 9; Gal. 3: 6; James 2: 23—21. Rom. 1: 17—22. Gal. 3: 8—23. James 2: 23—24. Heb. 11: 3—25. Heb. 11: 5—26. Heb. 11: 7—27. Job 35: 14—28. Ps. 39: 7—29. Is. 12: 2—30. Heb. 8: 15—31. Rom. 3: 30—32. Rom. 4: 9, 11—33. Rom. 4: 12—34. Heb. 11: 7—35. Rom. 4: 11—36. Gal. 3: 7—37. Gal. 3: 9—38. Rom. 4: 13—39. Rom. 4: 16—40. Rom. 3: 28—41. Rom. 4: 13—42. Rom. 4: 14—43. Gal. 3: 12—44. Rom. 4: 16—45. Rom. 4: 17—46. Rom. 4: 24——47. Gal. 3: 8—48. Hab. 2: 4; Rom. 1: 17; Gal. 3: 11; Heb. 10: 38—49. Rom. 11: 20—50. Luke 8: 12, 13—51. John 5: 24—52. 1 Tim. 6: 12—53. Rom. 3: 31—54. Rom. 3: 22—55. Rom. 9: 33—56. 1 Pet. 1: 5—57. Heb. 10: 39—58. 1 Pet. 1: 7—59. 1 Tim. 4: 10—60. James 2: 5—61. James 2: 14, 20—62. Mark 16: 16—63. 1 John 4: 16—64. John 5: 24—65. Mark 16: 16—66. Rev. 21: 8—67. Mark 16: 16; Acts 13: 39; Rom. 3: 22; 9: 33—68. Deut. 6: 25—69. Rom. 4: 17—70. 1 John 1: 9—71. Rom. 3: 31—72. Hab. 2: 4—73. Is. 28: 16—74. Is. 8: 14; Rom. 9: 32, 33—75. 1 Pet. 2: 6–8—76. Rom. 1: 16; 1 Pet. 1: 5—77. Rom. 4: 9, 12.

CHAPTER IX

FAITH IN CHRIST

ITS RELATION TO HAPPINESS

In its Relation to Divine Favour. It is God's commandment that we should "believe on" His Son and those that "put their trust in" Him are blessed (1). The condemnation for sin still falls on those who do not "believe on" Christ, but it is removed from those who "believe" (2). Their sin is still charged against unbelievers because they have not "believed on" Him (3). And it is better to suffer a dreadful death than to offend one of the least of those that "believe in" Him (4).

"Faith" in Christ is the means by which Gentiles receive the blessing of Abraham (5). So far as there is no deliverance by faith and no way of promise and of grace opened by "faith" to them that "believe," all men are shut up under sin and law (6). By "faith" in Christ they have access to the divine grace (7). "Those that believe"

N. B.—The notes of passages referred to by number are found at the end of the chapter.

receive His Spirit and His miracle-working power (8). By continuing "in the faith" they are at last made holy and without spot (9). Men "believe" through grace (10)—and peace and love come from God "with faith" (11)—and grace abounds with "faith" (12).

When Christ found "great faith" in a Roman centurion, He marvelled and rejoiced (13). And He gave His blessing to the church at Pergamos, which had not denied "His faith" (14).

The "little faith" of the disciples after the feeding of the multitude (15)—and of Peter in the deep waters (16)—and the unbelief of Thomas who had seen and then "believed" (17)—are rebuked by Him. And Christ prayed for Peter, that Satan's desire might be thwarted and that Peter's "faith" might not fail (18). When ordained for service, Christians are commended to the care of the Lord, "on whom they trust" (19).

In its Relation to Divine Deliverance and Healing. The "faith" of the paralytic and those who brought him was seen by Christ and was followed by forgiveness and by healing. Christ saw "their faith" (20). The faith of the ruler of the synagogue was followed by the raising of his daughter. "Believe only" was Christ's word to him (21). The "faith" of the centurion and the healing of his servant, as he had "believed," was another instance (22). So, the faith of the father

—who could "believe" and make all things possible, but declaring that he "believed," asked help for his "unbelief"—and the healing of the boy with the dumb spirit (23)—and the "faith" of the Syro-Phœnician woman, and the healing of her daughter (24).

In other cases it was the "faith" of the sufferer himself that led to his healing, and made him whole —as in the case of the woman who touched His garment and was made whole (25)—the blind Bartimeus (26)—whose faith had "saved" him (27)—the two blind men "according to their faith" (28)—the ten lepers (29).

By "faith in Christ's name," "the faith which is by Him," the cripple at the temple gate was healed by Peter (30)—and the cripple at Lystra by Paul, who perceived that he "had faith to be healed" (31). To that faith Paul pointed the jailer at Philippi for the safety of himself and his house urging him to "believe on the Lord Jesus Christ" and he should be saved (32). And in this and some other cases the faith and the healing led on to a deeper faith and a confession and forgiveness of sin.

God set His Christ for a sure corner-stone laid for the deliverance and safety of those who "believe" (33) "on Him" (34). But that Christ and that deliverance were a stumbling-stone to unbelieving Israel (35). A branch was to grow out of the root of Jesus and stand as an ensign, that

Jews and Gentiles might rally unto Him and "trust in" Him as their king (36). And He "is our hope" (37).

Several passages (38), in which no object is expressed after the verb "believe," may be referred almost as well to a trust in God, but seem by their context to relate rather to trust in Christ. So, too, in Gal. iii., 5, the expression "the hearing of faith."

The passages about Thomas' "believing" in John xx., 29, and Christians' denying "my faith" in Rev. ii., 13, may both relate to beliefs about Christ.

The passage in Ps. ii., 22, has been already spoken of in Chapter V.

The many different phrases, by which the working and attitude of faith are indicated, present some picture of life or movement in Christ or toward Him. It seems to be the intention of the Scriptures to use these faith-words, both in original texts and in translations, without etymological precision or uniformity, but with incessant and life-like variation. In almost every conceivable way they express this life and movement—this vital relation of the believer to Christ. In the same way the previous chapters have presented the believer's vital relation to God as a true Father.

For this purpose, where the object of faith is expressed in the phrase itself, all the objective

cases and all available prepositions are called into service. The use of these prepositions is Hebraic, and they seem to have been carried over into Greek, and from Greek into English, for the purpose of presenting an ever-changing, yet always consistent, picture of an indefinable, living force. By means of them Christ is displayed as a giver to those who receive—a teacher to those who believe —seen by those who turn to Him—known by those who come to Him—upholding those who rest on Him—covering those who hide in Him—sharing all that is His with those who partake of Him and live by Him and in Him.

Where the faith-verb occurs in the Scriptures, three-fourths of the passages express the object of the faith, and more generally in the Old Testament than in the New. More than two-thirds of all the passages where the faith-verb is used without an express object are found in the New Testament. The same words are used in the form of adjective or noun without any express object in a still larger proportion in the New Testament than in the Old.

Many of the passages above cited speak of the faith or want of faith of the disciples. In a few of them those that believe are spoken of with no designated object of their faith. What they were or were not by means of it—what they could or could not do by it—is the thought of all of these passages.

In this and the following chapters it will be found that whatever is said of faith and faith in God is said also of faith in Christ. They bear the same relation to God's favour and deliverance and to the character and destiny of the believer.

There is a striking difference between the passages collected in Chapter V. as to the bearing of faith in God on God's favour and deliverance and those that are collected here as to the bearing of faith in Christ on the same subject. Generally in the Old Testament, and as to faith in God, His favour relates to earthly prosperity, and His deliverance is from visible enemies and dangers; while in the New Testament, and as to faith in Christ, God's favour and deliverance relate in almost all cases to temptation or sin or to physical infirmity and healing.

In the Old Testament in faith-word expressions and otherwise there is an inheritance looked for and peace in a promised land. And God is presented in pictures (drawn chiefly from the wilderness life and the tabernacle) as a great rock, a tower, a refuge, a fortress, a hiding-place, a secret place, an overshadowing wing. And to these pictures the New Testament perhaps owes its wealth of phrases describing the believer's active and living relation to, on, under, and into Christ. It seems intended to keep before the eyes a picture of Christ only—Christ covering, hiding, supporting, receiving the believer—Christ his

life. And it seems as though the picture had been retouched, until now the thought and intelligence of man had become the absorbing theme—a salvation wrought by human knowledge rather than by the Divine power and goodness.

In the present chapter nine cases of healing by Christ are connected by Him with some exercise of faith. In some it is the faith of the sufferer—shown by the woman pressing on Him and touching Him with the thought that she would be healed—the crying out of the blind men to this Son of David—the appeal of the lepers and the return of one glorifying God and giving thanks to Christ. In other cases it is the faith of others on the sufferer's behalf or with him—coming to Christ, forcing their way to Him, falling at His feet with urgent prayer for the healing of son or daughter or friend—or like the centurion waiting and asking for His commanding word. In the case of the blind men Christ asks whether they believe that He can do it and their "Yea, Lord" is the expression of their faith. So, in the case of the father of the epileptic son, the prayer for healing is "if thou canst" with an averment of the father's trembling belief.

The sign of the cripples' faith was found by the apostles in their mere look or in their listening. In one case the sufferer expects and asks for less than he receives. In each case faith in Christ is declared to be the reason or the means of healing.

It seems to be trust in the power of Christ displayed or exercised by an apostle. In some Christ is expressly named as the object of the faith. In others He is clearly indicated in the context.

In all these cases it is a trust in Christ, at least in His ability and willingness to heal—and perhaps nothing more. Most of them were Jews with a common Jewish belief. Two of them were pagans. Probably all believed in some celestial power committed to Christ and exercised at times by Him. And at least at first there is no evidence of other belief.

And when Christ speaks of the little faith of others, it is their want of childlike confidence in Him and in His power. What He asks for is a faith like little children, and it is to orthodox Jews that He gives the warning, and foretells the condemnation, of those who cannot trust Him in that way.

In these passages faith is shown as a door of escape from the prison of sin and judgment—a door of access to the Father. Christ is that door. He is the way. Christ is a rock to build on—a root to grow in—a sign to rally to. Men show their faith by looking to Him—waiting for Him—coming to Him—following Him—calling upon Him—abiding in Him. They hear His word—keep His commandments—love Him—believe Him—receive Him—eat and drink of Him—and live by Him.

Paul hoped to be found in Him—hidden in Him—and grafted by faith into Him.

But it is true faith in its simplest beginning as truly as in its highest and happiest forms. In general in the gospels we see it only in its simplest forms. To-day in our common life it is the same. We see it everywhere, we feel it every day, in its beginnings. The great vision and the passionate devotion are what some of those may reach at last, who begin as little children with an outstretched hand and an untaught confidence.

Faith (in any or every form) united men to Christ, or tends to unite them, as though they were put into or placed on Him or kept in Him. As such it is not difficult to see the natural connection with the Divine favour, which rested always upon God's beloved and holy Son. The difficulty is far greater, if faith means or requires intelligent beliefs about Him. From this the larger part of the human race has been, and is now, and perhaps always will be, necessarily excluded, and the difficulty becomes insurmountable when faith is made the condition not only of God's earthly favour but of His eternal deliverance of the believer.

What we call knowledge about God and about Christ—and much of our beliefs—has a natural tendency to increase our trust, our faith in God and in Christ. But faith does not wait for knowledge or belief. In the most common experiences of human life faith precedes, and belief and knowledge

follow, and often follow to the destruction or the confirmation of the faith. And in everyday matters advancing years often show that the childlike faith in men and in the future was wiser and sounder than the adult wisdom that dispelled it.

Perhaps when the Master commended the faith of the "little child," it was the exact description of the living faith which He desired—a faith attainable to all—and not acquired by learning or by wisdom. It may be stronger and better than the beliefs that go with it or the works that follow it.

NOTES

1. Ps. 2:12—2. John 3:18—3. John 3:18; 16:9—4 Matt. 18:6; 9:42—5. Gal. 3:14—6. Gal. 3:14, 22, 23—7. Rom. 5:2—8. Gal. 3:25—9. Col. 1:23—10. Acts 18:27—11. Eph. 6:23—12. 1 Tim. 1:14—13. Matt. 8:10; Luke 7:9—14. Rev. 2:13—15. Matt. 16:8—16. Matt. 14:31—17. John 20:29—18. Luke 22:32—19. Acts 14:23—20. Matt. 9:2; Mark 2:5; Luke 5:20—21. Mark 5:36; Luke 8:50—22. Matt. 8:13; Luke 7:9—23. Mark 9:23, 24—24. Matt. 15:28—25. Matt. 9:22; Mark 5:34; Luke 4:48—26. Mark 10:52—27. Luke 18:42—28. Matt. 9:29—29. Luke 17:13, 19—30. Acts 3:16—31. Acts 14:9—32. Acts 16:31—33. Is. 28:16—34. Rom. 9:33; 10:11; 1 Pet. 2:6—35. Rom. 9:32, 33—36. Is. 11:10; Rom. 15:12—37. 1 Tim. 1:1—38. Is. 28:16; John 20:29; Rom. 9:32.

CHAPTER X

FAITH IN CHRIST

ITS RELATION TO CONDUCT

Its Relation to Human Action. The followers of the Lord became talked of. "Their faith toward God" was spoken of in every place, and men told how all who believed in Thessalonica had turned from idols to serve God, and to wait for His Son from heaven (1). In Corinth the chief ruler of the synagogue, "believed on the Lord" with all his house; and many Corinthians "believed," and were baptized (2). In Ephesus, Paul declared that John the Baptist not only baptized with the sign of repentance but taught the people that they should "believe on" Christ (3).

And faith in Christ led not only to a renunciation of idols and to baptism. It led to a community of life and property. The first convert, in Europe, Lydia, when she was baptized, offered her home to the apostles in confirmation of their judgment that she was a believer and "faithful to" the Lord

N. B.—The notes of passages referred to by number are found at the end of the chapter.

(4). In Thessalonica a great multitude "believed" and consorted with Paul and Silas (5). In Jerusalem at the very first "all that believed" were together, and had all things common (6). Those that "believed" were of one heart and of one soul and no man called anything his own (7).

"Their faith in" Christ was marked by a love for one another (8). Among those who were "in Christ" it was not a question whether a believer was Jew or Gentile, but whether he had the "faith which worked by love" and showed itself in love (9)—beginning with the dependents in the home and care of him "that believed" (10). The growth of "their faith" showed itself by their joining in the work of carrying the gospel to "the regions beyond" (11). In this way they were to be "examples to all that believed" (12).

In Christ the believer began to live anew as one who was so joined to Christ, that he had died and risen with Him. Faith in Christ gave him a new source and a new kind of life. He began to "live by the faith of the Son of God" (13). "Their faith" in one Lord united believers in a common sacrifice and service and joy (14). It was fitting that the gospel of Christ should make them stand fast in one spirit, with one mind striving together "for the faith of the gospel," which faith had revealed and given to them (15).

Faith in Christ meant "their work of faith," a labour of love, a patience, a hope in Him (16).

Believing elders were expected to have "faithful children" (17). And when believers "who had kept the faith of Jesus" died, their works lived on and followed them (18).

God's putting a man to service is a mark that He "counts him faithful" (19). If the believer serves well, the service is worthy of honour, and it gives great "boldness in the faith"—an assurance of his faith in Christ (20). His faith is the measure of apostolic character. He is an apostle "according to the faith" (21). The "faith" of his converts is Paul's anxiety and his comfort (22). Those who are likely to "cast off their faith" should not be numbered with the aged widows dependent on the church (23). It is by continuing in the faith that the apostle becomes a winner in the fight and in the race, a victor who "had kept the faith," owned by Christ, whose presence and glory he loves (24).

Want of faith made men enemies of the gospel. The "unbelieving Jews" stirred up even the Gentiles against the brethren at Iconium (25).

The work that God required was that men should "believe on Him whom He has sent" (26). "Through faith," by faith's obedient hearing, "the hearing of faith," and not by works of their own, men received the Holy Spirit (27), and His power of miracles (28). The object of Christ's greatest works, such as the raising of Lazarus, was that they might "believe" (29).

Its Relation to Divine Power. When Christ went to the Father, those that "believed on Him" were to do greater works than His (30). Thus Stephen, "full of faith," did great miracles (31). All things are possible to "him that believes" (32), if he "can believe." And when the disciples failed, as in the healing of the epileptic, it was because of their want of faith. They were "faithless" (33).

Even the mighty works of Christ were hindered by the unbelief of men. In His own country He did not do many mighty works "because of their unbelief" (34). He marvelled "because of their unbelief" (35). Even his brethren showed their unbelief by urging Him to show Himself and His doings to the world. They did not "believe in Him" (36).

When Peter's faith triumphed and he was converted, he could strengthen the brethren (37). They that "believed on" Christ were to receive the Holy Spirit (38), "through faith" (39); when they "believed" (40)—"full of faith" like Stephen (41) and Barnabas (42). They "that believed on Him" were to be sources of life to others (43)—Gentiles and Jews alike (44)—Christ dwelling in them "by faith" (45), and they hearing Him by faith, "the hearing of faith" (46).

With Him they were buried and raised from the dead "through the faith of" the mighty power of God (47). They were rooted in Him and built upon Him and made firm "in the faith" (48).

In their faith God counts them worthy of His calling, and fits them for "the work of faith" and power (49)—and makes "faithful man" able to teach (50)—and full of inward joy and peace "in believing" (51). We are children born of God, and "our faith" is victory over the world (52).

Faith in Christ followed upon His teachings. Men "believed on" Him, as in the case of Nathanael (53); or because of the saying of the woman of Samaria (54).

Faith followed His first miracles at Cana (55); and His miracles in Jerusalem (56). Men "believed"—"believed on Him." Would the expected Christ do more? (57). Blind men cried to Him as Son of David (58). The blind man, healed, "believed" and worshipped Him as Son of God (59).

Often men would not "believe" without some sign or miracle (60). They demanded a sign of His authority, like the sign of the manna that Moses gave, that they "might see and believe Him" (61). And Christ Himself claimed men's faith by reason of His mighty works, the works of the Almighty. They were to "believe Him," "believe His mighty works," and "believe that God sent Him" (62). The raising of Lazarus from the dead won the faith of the multitude (63); and roused the antagonism of the Jewish council, who saw only a man that carried the people with him and might endanger the existing state of things.

They would "believe on Him" (64). This Jewish fear of Christ, and this plot against Him, included His great witness Lazarus, for many had "believed on Jesus" because of him (65).

In like manner after the death of Christ faith in Him followed the preaching of the apostles. Many "that heard believed" (66). Faith followed the mighty works (67). Many "believed in the Lord," "believers were added to the Lord."

But unbelief was not always overcome even by the mighty works of Christ. "Many believed not on Him" (68). It ventured at the cross itself, to demand, and to scoffingly prescribe a sign that they might accept — that they might "see and believe" (69). Then they would "believe on Him" (70).

Christ finds His glory in the faith of men who "trusted in Him" and "believed" (71), and in the glory of them that shall "believe" at last in Him (72). He is the precious rock of their defence to those "who believe," but a point of ceaseless attack and disastrous defeat to those "that are disobedient" (73).

In the passages here cited we find the faith-words "belief," "believe," "believers," "disobedient," "faith," "faithful," "faithless," "trust," and "unbelief." In about two-thirds of these there is no expressed object for the faith-word. This is generally so when a noun or adjective is used.

But the verb "believe" is used in these passages twice as often without an express object as with one. When the object is expressed, it follows the verb in the genitive or dative case or with the preposition "on" or "in." The genitive case uses the preposition "of" in the passages, "faith of Jesus" (74), "faith of the operation of God" (75), and "faith of the gospel" (76). These and some other phrases that are used here have been variously rendered, and will be repeated elsewhere, as perhaps used in another sense. They are used here, as though the Scriptures were speaking of the Jesus faith, the gospel faith, the resurrection faith—a trust in God or in Christ, which rested on, or grew out of, the gospel of salvation and the mighty work of God in the resurrection of the Saviour.

That the phrases without express object relate to Christ as the special object of the faith, rather than a trust in God—and that a trust in Christ is intended rather than a faithfulness to Him or a belief about Him—appears, in general, by the immediate context. Where the distinction is not clear, or where a double meaning may be intended, the passage is cited again in other appropriate places—such as the words "believe me that I am in the Father" (77).

In the sense of believing what was said may be considered the believing "that Jesus is the Son of God" (78). So, perhaps, the statement that they "which heard the word" (79) or the preaching

(80) "believed"—or that Sergius Paulus, "when he saw what was done, believed, being astonished at the doctrine of the Lord" (81). So, where the same word is repeated in another sense, *e. g.*, "them that believe (because our testimony was believed)" (82). So, the exhortation to strive together "for the faith of the gospel" (83).

The faith of the Thessalonians (84) has been already spoken of as faith in God. So, the "faithless" condition of the disciples (85) as the want of such faith.

And some of these phrases have been already considered in the sense of fidelity, such as "faithful" (86), "their faith" (87), "your faith" (88), "the faith" (89), and the "faith of Jesus" (90).

When his faith turned to God the Father, without knowledge of the Saviour that had not then come, the believer's thoughts rested more often in the Old Testament times on the almighty power of God and His inscrutable wisdom—the power that defended His people and the justice that avenged them. In the New Testament times his thoughts and faith turned more to the merciful and forgiving Father of whom Christ spoke and to the suffering and redeeming Son on whom the believer's own eyes had rested. In the earlier days as warriors and pioneers they faced open and violent enemies. In the latter days they were facing

temptation and persecution in their escape from pagan life and Jewish misbelief.

The miraculous powers, that for the brief years of stress and trial followed the believer's faith in Christ—a special and short-lived gift of God for His special purpose—brought into this period acts of power, which served God's purpose in the opening of the Christian dispensation and have not recurred in the later years—nor in such frequency and wonder since the opening of the Mosaic dispensation.

And these miracles must have recalled again what in the constant activities of a Jewish ceremonial and a formal righteousness was almost forgotten—that it was God's power that healed and saved, and that all the work was the work of God alone.

In this chapter renunciation of idols, baptism, community of goods and labour, missionary zeal, apostolic labours, miraculous powers of persuasion and healing are the works that are connected with the believer's faith in Christ. In Chapter V. his faith in God is coupled with these, and with obedience in the wilderness, courage in adversity, and the heroic achievements of patriarchs and martyrs that made them witnesses to display God's power and goodness.

The retrospect in the earlier chapter is larger and more varied. The faith here spoken of as faith in Christ reviews at most a short period of perhaps

thirty or fifty years. In each case it is the history of what faith has done rather than a depicting of what it may do.

The long history of what faith has achieved and endured in the centuries that have followed is not in the pages of the Bible. Christians believe that it has been a continuation in varied ways of the history of faith that began in Bible times—not without errors and violence then and since.

The connection of faith and conduct is so constant that faith seems in many cases to follow the conduct which faith itself had at first prompted and supported—or to grow out of and increase under such conduct. As experiment tests and confirms hypothesis, so the works to which faith leads test and confirm the faith. Obedience to a command leads to knowledge of its authority and wisdom; and he that obeys the rule learns to know its soundness. So, he that does the works of faith finds his faith tested and strengthened. The convictions of faith are confirmed by the experiment of action.

In this way men become witnesses of the truth. The truth finds its evidence in them. They know its healing power in themselves. Others see what has been wrought, and the truth is proved to them by its living work in others.

Faith is thus seen to be an active faculty in a living being. It is the nerve and sinew of the soul. And works of faith are the exercise by

which those nerves and sinews are made large and strong.

NOTES

1. 1 Thess. 1:7, 8—2. Acts 18:8—3. Acts 19:4—4. Acts 16:15—5. Acts 17:4—6. Acts 2:44—7. Acts 4:32—8. Eph. 1:15—9. Gal. 5:6—10. 1 Tim. 5:16—11. 2 Cor. 10:15; 1 Thess. 1:8—12. 1 Thess. 1:7—13. Gal. 2:19, 20—14. Philip. 2:17—15. Philip. 1:27—16. 1 Thess. 1:3—17. Titus 1:6—18. Rev. 14:12—19. 1 Tim. 1:12—20. 1 Tim. 3:13—21. Titus 1:1—22. 1 Thess. 3:5—23. 1 Tim. 5:12—24. 2 Tim. 4:7—25. Acts 14:2—26. John 6:29—27. Gal. 3:2, 5, 14—28. Gal. 3:5—29. John 11:15—30. John 14:12—31. Acts 6:8—32. Mark 9:23—33. Mark 9:19; Luke 9:41—34. Matt. 13:58—35. Mark 6:6—36. John 7:5—37. Luke 22:32—38. John 7:39—39. Gal. 3:2, 14; Eph. 3:16—40. Acts 19:2—41. Acts 6:5—42. Acts 11:24—43. John 7:38—44. Gal. 3:14—45. Eph. 3:17—46. Gal. 3:2—47. Col. 2:12—48. Col. 2:7—49. 2 Thess. 1:11—50. 2 Tim. 2:2—51. Rom. 15:13—52. 1 John 5:4—53. John 1:50—54. John 4:39—55. John 2:11; 4:53—56. John 2:23; 7:31; 9:33—57. John 7:31—58. Matt. 9:27; Mark 10:47; Luke 19:38—59. John 9:35, 38—60. John 4:48—61. John 6:30—62. John 10:37, 38; 14:11—63. John 11:45, 48; 12:11—64. John 11:48—65. John 12:11—66. Acts 4:4—67. Acts 4:4; 5:14; 9:42; 13:12—68. John 12:37—69. Mark 15:32—70. Matt. 27:42—71. Eph. 1:12; 2 Thess. 1:10—72. 2 Thess. 1:10—73. 1 Pet. 2:7—74. Rev. 14:12—75. Col. 2:12—76. Philip 1:27—77. John 14:11—78. 1 John 5:5—79. Acts 4:4—80. Acts 17:4—81. Acts 13:12—82. 2 Thess. 1:10—83. Philip 1:27—84. 1 Thess. 1:7, 8; 5:8—85. Mark 9:19—86. Acts 16:15; 1 Tim. 1:12; Tit. 1:6—87 Luke 22:32—88. 1 Thess. 3:5—89. 2 Tim. 4:7—90. Rev. 14:12.

CHAPTER XI

FAITH IN CHRIST

ITS RELATION TO MIND AND CHARACTER

In its Relation to Human Intelligence. Faith in Christ and truth about Christ, the mediator and the ransom for all, are the subject matter of Paul's appointed message to the Gentiles. He was ordained a teacher "in faith and unity" (1). In simplicity and sincerity he holds for himself, as he holds out to others, "the mystery of the faith," once hidden and always marvellous beyond the power of explanation (2). Belief in Christ is itself part of what all confess to be a gospel mystery. The incarnation, the Spirit of holiness, the recognition of angels, the proclamation to all, the hope of men, and the ascension are mysteries. Christ was "believed on in the world" (3). It is one mark of a loving child of God that he recognises and loves Jesus as God's Christ and Son. Because Christ is the begotten Son, every true child of God

N. B.—The notes of passages referred to by number are found at the end of the chapter.

that "believes" is joined by faith to Him (4). And Christ would have His followers "believe Him" because of His oneness with the Father. For this great reason, and not for His works' sake only, they may well commit themselves to Him (5). And Christ's resurrection is a fact, on which "our faith" in Him rests, and without which it would be without foundation as the means of our forgiveness (6). We would "have believed in vain" (7). The spirit that clothed Him, the revelation of a righteousness for the heathen, the persecution of Him by those to whom He came, were facts and signs to command the faith of heathen. The Gentiles "shall trust in His name "(8).

Faith in Christ is obedience to God's law in this life. It is His commandment that we should "believe on" His son (9). They that keep His commandments "keep the faith of Jesus" (10). Men cannot see God nor hear His voice. The fact that men have not "believed Him"—have not received His Christ—is proof that they had not the word of God really in them (11). The Jews in Rome, to whom Paul preached and wrote, could not say that the will of God was unknown and out of reach. To them it was close at hand. They had heard of Christ's resurrection from His witness Paul. If what their minds believed led their hearts to trust Him and their lips to call Him Lord, it was enough. "The word of faith" was

in their mouth and in their heart (12). Him whom we have "believed," we learn to know and trust (13). We shall find that Christ is in us, and we can test our faith by that, and see whether we "believe in the faith" (14). The presence of God's spirit in us is the evidence God offers us of the reality of our faith in Christ. Not to receive this evidence is to distrust God, who gave it to us. Not to "believe on" Christ is not "to believe God," and not to "believe the record that He gave" (15). Our "faith" is communicated from one to another by the acknowledging for Jesus Christ of every good thing that is in the Christian (16).

Never man spake like Christ. Some Samaritans "believed on Him" because of what the woman told about Him—others "believed" because of His own words; and they called Him the Saviour of the world (17). The Jews thronged about Him in the temple as He taught, and "believed on Him" for His words and His miracles (18). And when He appealed to His approaching crucifixion as a proof to doubters of His present claim to divine authority and origin, many "believed on Him" (19). Nathanael like the woman of Samaria, "believed" because of what Christ told him about Himself (20). The man born blind and healed by Christ "believed on Him," and declared that "he believed," when Christ showed Himself to him as the Son of God (21). And in order that His disciples "might believe," He told them before it

came to pass of His betrayal (22), and of His going to the Father (23).

Christ prayed for those who in future days should "believe on Him" through the word of those who already believed (24). There are many records in the Scriptures of the faith that followed the words of the apostles. His mighty works had corroborated all that John the Baptist had said of Him and many "believed on Him" (25). The object of John's testifying was "that all men through him might "believe" (26). Many of them who heard the preaching of Peter "believed" (27). In Iconium Paul and Barnabas went together into the synagogue and so spoke that a great multitude "believed" (28). And God chose that the Gentiles should first hear the gospel through Peter and "believe" (29). At Corinth the ruler of the synagogue "believed in the Lord" (30). And many of the Corinthians hearing Paul "believed" (31)—and upon the preaching of Paul or Apollos (32); or through them (33). So, in Ephesus Paul had taught publicly and from house to house repentance toward God and "faith toward Christ" (34). In Cæsarea, Felix and Festus heard him "concerning the faith in Christ" (35).

And not only the preaching of apostles and converts, but the word of Scripture, was charged with the gospel message and led to belief in Christ. If the Jews had believed Moses, they

would have "believed Christ" (36). In Berea they searched the Scriptures to verify what was said by the apostles and therefore many of them "believed" (37). The purpose of John's first epistle was that men might "believe on the Son of God" and know that they had received eternal life (38). So, too, the apostolic decrees were delivered to the churches to observe and do, and they were "established in the faith" and increased in numbers (39). And the gospel was so great a help and promoter of belief in Christ that men might naturally think there could be no faith without it. How should they "believe in Him of whom they had not heard," and hear without a preacher? (40). Even with preacher and hearing, they had not all "believed" what they heard, nor obeyed (41). All had heard—not only Israel but the "foolish nations" (42). And Israel, that had heard most fully, was a "disobedient people" (43).

Christians were warned that they must hold fast to the truth which they had heard, if they would continue "in faith and love in Christ" (44). Departure "from the faith" would follow their giving heed to seducing spirits and false teachings about practical duties (45). Faith's hearing—"the hearing of faith"—in diligence and prayer—in simplicity and sincerity and humility and obedience—had prepared the early converts to receive the Spirit. No observance of the law, however strict, had accomplished that (46). Men

might hear the truth about Christ from Christ Himself and not "believe Him." That it was the truth was to those who were Satan's children a cause of unbelief (47). They had seen and "not believed" (48). Some, like Thomas, could believe in the risen Christ, when they had seen and touched His very wounds. They "believed" because they had seen, but were "faithless" and not "believing" without some such evidence and test of their own making (49).

Like the unbelieving Jews at the cross, he would prescribe his own form of visible and outward proof. Christ granted it to him, but declared those to be more blessed that received the proof God offered, and "believed" when they had not seen (50). Elective, will-worshipping listeners might mock or defer their hearing, and never become disciples that clave unto Him and "believed" (51). And yet one might hear and resist "ignorantly in unbelief" and afterward, like Paul, find mercy in some new evidence of truth vouchsafed to him (52).

Faith turns to the light. Christ came to bring that light that those who "believe on Him" should not remain in darkness (53). The light blinded the eyes of those that were hardened in heart. They were unwilling to see, and therefore unable to "believe" (54). Before light and "faith" came, and until "the faith" should be revealed, men were kept under the law as prisoners

under its condemnation (55). Faith opened the mind's prison. With "little faith" there was no spiritual understanding (56). After Nathanael "believed," faith would be followed not only by greater insight but by larger visions (57). The Scriptures can make wise "through faith in Christ" for our salvation (58). At last Christ dwells in our hearts "by faith," so that we may be able to comprehend the measure of that love of Christ which passes knowledge (59).

In its Relation to Human Character. Those who believed in Christ were to watch, stand fast "in the faith," quit them like men, be strong (60). Courage was the natural sequence of "their faith" (61). "Little faith" means little courage in time of mortal danger, as with the disciples on the stormy sea (62). They had "no faith" (63). So, in the case of Peter walking on the sea to meet Jesus (64). Faith in Christ might carry human courage even beyond the fact of death. They need not be afraid, but "only believe" (65). Faithfulness in common service brought boldness in "the faith which is in Christ" (66). Courage is promised to him that "believes on Him" (67). Their courage followed the conviction that He whom they "believed" was able to keep that which they had committed unto Him (68).

We come to God with courage "by the faith of Him" (69). To "believe on Him" is God's

gift. God gives the courage of believers in persecution and suffering as a sign to unbelievers of God's salvation. And He gives them their own fear as a sign of their own coming perdition (70).

"Their faith" makes "all that believe" examples to one another (71). And one disciple, "faithful in the Lord," stimulates the faith of others (72), and supplies what is lacking in "their faith" (73).

"Faith toward God" and zeal for the gospel of Christ accompany one another (74). He that "believes on Christ" "believes on God" that sent Him (75). He that "believes in God," "believes in Christ" (76).

The "precious faith" obtained by all believers rested in God's righteousness, the righteousness of Christ (77). By that faith Christ became to them that "believe" the costly rock of their defence—to the "disobedient" the rock of offence and disaster (78). "By faith" they were justified, changed, and restored, and they found peace with God (79). God filled them with joy and peace "in believing" (80). "Believing in" Him they rejoiced (81) with "the joy of faith" (82). So Paul was comforted in his affliction by good news from the Christians of Thessalonica and "by their faith" (83)—by "the mutual faith" of himself and the converts in Rome (84). He rejoiced in the steadfastness of "their faith in Christ" (85). He gave thanks that "their faith" was spoken of throughout the world (86) and that "their faith

in Christ Jesus" bore fruit in love to all the saints (87). The increase of their "faith" was the object of his constant prayer (88).

"The faith of our Lord Jesus Christ" makes a man humble and without respect of persons (89). Those that "believe" must be indifferent to the praise of men (90).

"Faith" makes men patient in time of trouble (91) and immovable in affliction (92). They that "believe on Him" are able to suffer for His sake without fear (93).

To "believe on Christ" and to love man together make up the will of God for us (94). "Faith" works by love (95).

"Faith" is the bond of Christian fellowship (96). He that "trusts to himself that he is Christ's" must have in mind that he and all brethren alike are Christ's (97). We must do good especially unto "the household of faith" (98). Timothy and Titus were Paul's own sons "in the faith" (99) or "after the common faith" (100). Tychicus, the "faithful minister," was a beloved brother in the Lord (101). "Faith" makes the believers one body, filled with one spirit and one hope, the body of one Lord (102). And at last all come in "the unity of the faith" to be united—complete and perfect in their Lord (103).

A good minister of Jesus Christ is nourished "in the words of faith," by the promise on which faith rests, and by the truth that he has learned

(104). He holds with simple acceptance the marvellous, long-hidden truth, on which his faith in Christ rests—the "mystery of the faith" (105). God's saints on earth are the "faithful in Christ" (106). And all men are called to share, with them that are sanctified "by faith" in Christ, the light, the forgiveness, and the inheritance that are theirs (107).

"By faith" all that are His, both Jew and Gentile, are made alike pure and holy in God's sight (108).

The loss of "faith" is shipwreck (109). All men "have not faith." The want of it is unreason and wickedness (110).

In 1 John v., 1, if we follow the translation of the Vulgate, we trust Jesus *because* He is the Christ and is one with the Father, and we are born anew in Him because of what He is.

So, in John xiii., 9, Christ told His disciples of His lordship and His approaching death so that they might still trust Him, *because* He is the Christ.

And in John xiv., 11, Christ bade Philip trust Him, *because* He was in the Father and the Father was in Him.

These passages are, however, in the meaning of our English versions considered again in Chapter XVIII.

Several passages have also been considered in Chapter IV. in the sense of faithfulness, especially in the epistles to the Thessalonians.

In the pastoral epistles we find faith in Christ coupled with sobriety, gravity, temperance, meekness, patience, longsuffering, charity, love, righteousness, purity, peace, holiness, and godliness.

Apart from the Scripture teachings it is a natural thought that trust in Christ and trust in God—however wavering the trust or incomplete the knowledge of the believer—must tend toward a character of courage, patience, justice, peace, and kindness. The most vague belief in a Power above that works for our good is a moving force in man toward inner changes like this. Intelligence, character, and conduct are moved and strengthened by that trust, which rests on God and on Christ. And they are strengthened, with the trust itself, by clear and confident beliefs about Him. But there is no indication in nature or human history that such trust and its resultant forces depend absolutely on any belief or any specific knowledge, although much more actively and effectively promoted by what we call Christian knowledge and Christian belief.

"Faith's hearing" is the first rule of a student—an attentive, humble, and honest hearkening to truth—a listening for it—an unprejudiced acceptance. It is the hearing of one who counts the cost and is willing to be an obedient doer, if that is the cost. It requires an abundant self-denial of the mind as well as a self-denial in the life. The

student cannot please himself; or stop satisfied—pleased with himself.

The Bible is essentially a practical book. It presents matters about God and man to us as facts. As facts they will support any believer, for he rests on Christ.

Argument is not presented for their acceptance. When the Book was written, it was for men, who readily accepted what they heard. They heard it often from eye-witnesses. They trusted in God and Christ. If He is what the Bible calls Him, that is enough for any man to rest on.

Perhaps we have tried to do as He taught, and have found that no man ever spake like Him, and have learned of Him ourselves unwittingly in the simple doing.

But we may not have heard or seen Him. Perhaps we cannot. Perhaps we have seen others run in His strength, with simpler and fuller beliefs than ours about Him, and so running, win the race. And we are moved toward Him with all our doubts, because we know that they received strength to win. Perhaps we have read the long records of history, and cannot reject them all, and can follow Him, for what His followers have manifestly received.

Perhaps we are conscious of a dreadful need or a dreadful guilt and find no other help, and turn to Him because we see no other. Perhaps we touch Him in the darkness and do not know His name

or story and have not heard Him speak—but are led on—in some other name, and by some human voice and hand, that He is using.

We do not rest on what we know or think about Him — much less on any confidence of ours about ourselves or Him—nor on any concealment from ourselves of our needs and dangers—nor, least of all, on our inability to know or to perform.

Faith has to do with facts. It grapples with mysteries. It rests on the great facts of God, the great facts in the life of Christ and the great mysteries of Christ's person and His power. It listens to the words of Scripture—to the words of Christ and of His followers. It hears the teaching. It looks into the light. It culminates in vision and wisdom, and ends in complete salvation. There is no set order of faith and knowledge. Knowledge leads to faith—faith leads to knowledge.

Faith is the desire and effort, the aspiration and ambition, that always leads toward a higher knowledge. It is childlike and within the reach of the youngest and simplest children. It is not far off and unattainable to any. It lurks in every human heart that is conscious of a higher power and goodness than his own, and of the evil and the need that are his. It speaks by every tongue that can give thanks and praise and can cry out in prayer. Our knowledge of the Most High is very little at best, but even in the infant or the heathen

heart there is a tiny seed that may grow into knowing "as we are known."

Both knowledge and character wait on faith. The object and end of faith may not be clear to any human mind. How few can say we know "whom we believe"! How few see the far-off goal toward which we hasten! Him, whom we ignorantly worship, we all reach after—with uncertain beliefs—with hesitating trust—with faith marred by pride—and faithfulness marred by the love of self.

NOTES

1. 1 Tim. 2:7—2. 1 Tim. 3:9—3. 1 Tim. 3:16—4. 1 John 5:1—5. John 14:11—6. 1 Cor. 15:14, 17—7. 1 Cor. 15:2—8. Matt. 12:21—9. 1 John 3:23—10. Rev. 14:12—11. John 5:38—12. Rom. 10:8—13. 2 Tim. 1:12—14. 2 Cor. 13:15—15. 1 John 5:10—16. Phil. 6—17. John 4:39, 41, 42—18. John 7:31—19. John 8:30—20. John 1:50—21. John 9:35, 36, 38—22. John 13:19—23. John 14:29—24. John 17:20—25. John 10:41, 42—26. John 1:17—27. Acts 4:4—28. Acts 14:1—29. Acts 15:7—30. Acts 18:8—31. Acts 18:8—32. 1 Cor. 15:11—33. 1 Cor. 3:5—34. Acts 20:21—35. Acts 24:24—36. John 5:46, 47—37. Acts 17:12—38. 1 John 5:13—39. Acts 16:5—40. Rom. 10:14—41. Rom. 10:16—42. Rom. 10:18, 19—43. Rom. 10:21—44. 2 Tim. 1:13—45. 1 Tim. 4:1—46. Gal. 3:1, 2—47. John 8:45, 46—48. John 6:36—49. John 20:27, 28—50. John 20:29—51. Acts 17:32, 34—52. 1 Tim. 1:13—53. John 12:46—54. John 12:39—55. Gal. 3:23—56. Mark 16:8—57. John 1:50—58. 2 Tim. 3:15—59. Eph. 3:17—

60. 1 Cor. 16:13—61. 2 Pet. 1:5—62. Matt. 8:26—63; Mark 4:40; Luke 8:25—64. Matt. 14:31—65. Mark. 5:36. Luke 8:50—66. 1 Tim. 3:13—67. Rom. 9:33; 10:11—68. 2 Tim. 1:12—69. Eph. 3:12—70. Philip. 1:29—71. 1 Thess. 1:7, 8—72. 1 Cor. 4:17—73. 1 Thess. 3:10—74. 1 Thess. 1:8—75. John 12:44—76. John 14:1—77. 2 Pet 1:1—78. 1 Pet. 2:7—79. Rom. 5:1—80. Rom. 15:13—81. 1 Pet. 1:8—82. Philip. 1:25—83. 1 Thess. 3:6, 7—84. Rom. 1:12—85. Col. 2:5—86. Rom. 1:8—87. Col. 1:34; Eph. 1:15, 16—88. 1 Thess. 3:10—89. James 2:1—90. John 5:44—91. 2 Thess. 1:4—92. 1 Thess. 3:2, 3, 7—93. Philip. 1:29—94. 1 John 3:23—95. Gal. 5:6—96. Philem. 6; 2 Thess. 1:3—97. 2 Cor. 10:7—98. Gal. 6:10—99. 1 Tim. 1:2—100. Tit. 1:4—101. Eph. 6:21—102. Eph. 4:4, 5—103. Eph. 4:13—104. 1 Tim. 4:6—105. 1 Tim. 3:9—106. Eph. 1:1—107. Acts 26:18—108. Acts 15:9—109. 1 Tim. 1:9—110. 2 Thess. 3:2.

CHAPTER XII

FAITH IN CHRIST

ITS RELATION TO DIVINE FORGIVENESS AND SALVATION

Conversion. Faith in Christ is the door of access to God. God "opened the door of faith" (1). We draw near with "assurance of faith" (2). "By the faith of Him" we have access with confidence (3). At Antioch a great number "believed" and turned unto the Lord (4). In Ephesus many "believed" and confessed (5). In Christ's lifetime chief rulers "believed on Him" but feared to confess Him (6). Converts "believed" and were baptized (7). How should men come to God and not "believe"? (8). How should men call on Him in whom they had not "believed"? (9). And even Peter could not turn toward God, "converted," when his "faith" failed (10).

Forgiveness. The faith of the woman at Simon's feast, shown by her acts of love, was

N. B.—The notes of passages referred to by number are found at the end of the chapter.

followed by Christ's forgiveness of her sins: "Thy faith hath saved thee" (11). The "faith" of the paralytic and those who brought him to Christ was followed by the forgiveness of his sins (12). He that "believes on" Christ is not condemned (13). He has put himself into Christ by faith. But he that "believes" not is under the eternal condemnation of all sin and was already condemned (14); and shall be condemned (15).

Christ came to save the world, not to condemn it for unbelief (16). The bringing out of darkness into light, deliverance from Satan's power, forgiveness of sins, inheritance of glory, are the blessings which the gospel offers to all who are "sanctified by faith" in Christ (17).

All that "believe in Him" shall be forgiven (18). In the great sacrifice and death of Jesus Christ God set forth Christ as His mediator, a reconciliation by means of the "faith" that brought men into their Lord's sacrifice. By it God revealed and gave His righteousness and His forgiveness—a righteousness for believers who were sinners—a revelation and explanation now of His forgiveness for sins of all past ages (19). We do not trust in a dead man, but in a living Lord. If Christ is not raised up, your sins are not forgiven and "your faith is vain" (20). The Christian faith, which puts us into Christ and on Him as our life and hope, would not exist.

God's Righteousness. The Gospel has made known a new righteousness by gift of God—a righteousness that is obtained by him that "believes in Jesus" (21) This is the righteousness God gives to "all that believe"—the righteousness "by faith of Jesus Christ." It makes "all that believe" sons of God with Christ—the righteous children of a righteous God (22). They are to live and grow in Christ from this new germ of life into the perfect Son, the very image of the righteous God. Having received this righteousness "by faith," we have our peace with God through Christ (23). All that "believe" are justified (24).

Christ is the object and completion of the law—to make righteous all that "believe." And this faith-righteousness is not an unattainable perfection. It can be received by every heart that "believes," every humble and contrite heart—and by every mouth that confesses, all faithful, unboasting lips (25).

Even for the Jews it is neither an impossible obedience to a perfect and searching moral law, nor a formal obedience to the forms and substitutes provided by a ceremonial law. It is a righteousness "by the faith of Christ"—the Christ-faith—for all that have "believed in Christ" (26). Christ in man's place and man in His—Christ the Redeemer and the sufferer, man made righteous — Christ fulfilling the law's demands, man

receiving the Spirit's promise. This is received by man "through faith" (27).

The very object of legal condemnation was redemption. The promise was for "them that believe"—to be received "by faith of Jesus Christ." Like a servant of the Father, the law led men to Christ. And it prepared the way for faith, when men had by failure learned humility and penitence. And they could then receive by faith a righteousness by gift (28). There was no redemption and no Christ for those who stood on the law, the obedient righteous. The righteousness for believers was to be sought "by faith." Faith's only work was love—in believers, the love for God and man—in God, His loving grace to men (29). He that is found in Christ finds and receives in Him that righteousness, which comes from God "by faith" and comes to him "through the faith of Christ" (30).

The New Creature. To be of the light one must be in it. There is no other single emblem for life and joy and hope and truth and knowledge. Light stands for all of these, and Christ is the Light. If we "believe in the light," we bring ourselves into it, and expose ourselves to its life-giving and its searching rays. And we become, with all our sins and weakness, children of light and growth (31). He came, that those who "believe on" Him should not remain in darkness (32). To those

that "believe on" Him and receive Him the power is given to become, with Him, sons of God (33). He that "believes" is born of God, for Jesus is the Christ of God, the Son of God. Man's faith tests his love for God, for every one that loves God the Father loves Christ the Son (34). As children of God we conquer the world by "our faith." He that believes is conqueror; for Jesus, whom his faith trusts and follows, is "the Son of God" (35).

We are no longer being led like little children by the Father's servant, by the law, to Christ; but we are now "by faith in Him" numbered with God's children, and no longer under tutors and masters (36). We that were dead are raised and made alive with Christ. We that were sinners are "saved through faith" (37).

There are many beliefs. There is but "one faith." And by that faith in Christ we come into Christ, and "in the unity of the faith" into one body, the perfect man, Christ Jesus (38).

Faith and Life. Those that "believe in" Christ shall not perish but have everlasting life (39). "Hope in Christ" is not confined to this life only (40).

He that "believes on the Son" has everlasting life, but he that does not "believe the Son" shall not see life. He remains as he was—under the wrath of God (41).

Christ is the means of spiritual life—the bread of life—the water of life. He that "believes on" Him shall not hunger or thirst (42). God's will is resurrection and everlasting life for those that "believe on" Christ (43). Those that "believe on" Him have everlasting life (44). He is the power of life. Dead men are brought to life in Him, if they "believe in Him"—and are kept alive (45). None that "believe on" Him shall be confounded (46). Peter might deny Him, but would not leave Him. There was no other that brought any promise of life to come. They knew that He was Christ, and they "believed" (47). But there was one disciple that "believed not" and betrayed Him (48).

The purpose of the gospel was that men might "believe," and that believing, they might have life through Christ (49). It was God's plan. Those who were enlisted for eternal life "believed" (50).

In Paul, Christ showed God's goodness for a picture and pattern to those who should afterwards "believe on" Christ and win everlasting life (51). By that faith in Christ—the Christ-faith— "the faith of the Son of God"—Paul lived unto God, for Christ lived in Paul (52).

Faith and Salvation. We attain unto salvation by faith in Christ. Her "faith" saved the woman that showed her love for Christ at Simon's feast

(53). Paul told the jailer at Philippi to "believe on Christ" and he and his household should be saved (54). And Christ in His last words declared that he that "believed" and was baptized should be saved (55). And those whom God has made new for the eternal and heavenly inheritance are "kept by faith" for that finished salvation (56).

Perhaps in these and other passages salvation means what the believer seeks, and often more. It meant all that he in faith was ready to receive—deliverance from present danger, or from condemnation, or from sin, or entrance into the eternal inheritance of God's children, His saints in light—or all of these. Often the earnest desire for escape from disease or death, as it grew into confidence in God and in Christ, grew into a higher and more passionate aspiration, and received far more than the believer at first sought or desired.

To every one that "believes" the power of the gospel is for salvation (57). That gospel brings salvation to men, unless they have "believed in vain" (58)—unless the Christ in whom they have believed, the Christ of whom the gospel speaks, is but a fable. What human wisdom failed to do, God accomplished in His wisdom and His gospel, in contrast to human wisdom and in contradiction of it. It pleased Him by grace "to save them that believed" (59). God's wisdom was foolishness to human theologies, for it offered a righteousness to the unrighteous and a salvation to the lost.

By grace sinners were saved through faith—by the gift of God, without a goodness of their own (60). After they had heard the gospel of salvation and had "believed," they were filled with the Spirit as a sign of the future inheritance (61). They were made to know in their own experience the power of God toward those who "believe," like the mighty power that raised Christ from the dead (62).

Disciples were exhorted to "continue in the faith" (63). The Scriptures can make men wise unto salvation "by faith" in Christ (64). Righteousness and salvation were brought to the unrighteous and the lost. It was no present achievement of his own nor any far-off and unattainable hope. With the heart man "believes" and that is his righteousness. With the mouth he makes confession, and that is his salvation (65). It is God's righteousness and God's salvation. Man's heart receives—his lips acknowledge. Our "faith" ends in salvation (66).

A number of the passages cited here, where the believing is coupled with the preaching or with the conjunction *that* are cited in Chapters XVIII. or XIX., as in the meaning required by the English text.

In many other passages and in the greater part of the passages cited in this chapter no object of the faith is expressly named, but the context

seems to show the faith to be a trust in Christ. In doubtful cases they are also cited in earlier chapters as a trust in God.

In general, here and in Chapter VIII. the believer's trust in God and in Christ is spoken of as the occasion or reason for God's forgiveness or as the sinner's means of obtaining forgiveness, his attitude for receiving it.

In six passages in the New Testament the faith is spoken of as if it were essential to a man's salvation—the only attitude in which he could receive the gift. These passages are as follows: He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him (67). He that believeth not the Son shall not see life; but the wrath of God abideth on him (68). He that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God (69). Preach the gospel to every creature. He that believeth not shall be damned (70). If ye believe not that I am he, ye shall die in your sins (71). The unbelieving shall have their part in the lake which burneth with fire and brimstone (72).

Two of these passages, in the words of our English version, express specific required beliefs. They are spoken of as such in Chapters XVIII. and XIX. When read here with the other passages, the probability seems stronger that God's existence

and goodness and Christ's Messiah-ship are spoken of rather as grounds for the confidence in Him, than as specific beliefs about Him which are essential to the soul's life. They are the only passages in the Scripture which seem to condition man's hope on any specific belief about God and about Christ—a belief that up to this time has been unattainable and impossible to the great majority of the human race.

In each of these six passages the love and the wrath of God, the light and the darkness, are put side by side. Perhaps the passage in John iii., 18. (as part of the great proclamation of the gospel in verses 16 to 19) is the key to all the others. Salvation is offered to all men as a gift—salvation by grace—salvation in Christ. Part of the contents of that gospel is the recital of what is and always was true: that by the law there is no salvation, but only condemnation. The passage in Mark xvi., 16, is the recital of the gospel which Christ has just commanded the preaching of.

The heart that receives God's gift is the believing heart—however indistinct its beliefs—however doubting its trust—however faulty its faithfulness. And how often the most faithful seems to have no faith!

The gift is to be received by all who will. There is no other way and never has been. That will is not a resolution to believe—but rather a resolve

to trust the unseen Father, following where He seems to lead, learning what He seems to teach, bearing what He seems to lay on us, doing what He seems to set before us, aspiring to the highest hope, and growing into a belief (and at last a knowledge) of what He is to us.

In the passages cited here there seems to be something more like explanation than is generally found in the Bible.

Righteousness, life, and salvation belong together —in reason and in the Scriptures. They cannot be won or earned. They are God's gift. The sinner must be redeemed and cleansed. The earth-born sons of Adam must become (as in God's sight and purpose they were in the beginning and always) the heaven-born sons of God.

This condition is performed by uniting them to Christ more closely than to Adam and making them new creatures in Him. This involves man's willingness, his faith. It involves God's will, the loving gift of His Son—and Christ's will, the giving of Himself—for men.

Perhaps God's purpose is already foreshadowed in the earliest words of Scripture about the creation of man in God's image. The whole unfinished history of redemption is the history of God's work in fashioning and finishing that image.

NOTES

1. Acts 14:27—2. Heb. 10:22—3. Eph. 3:12—4. Acts 11:21—5. Acts 19:18—6. John 12:42—7. Acts 8:13, 37—

8. Heb. 11: 6—9. Rom. 10: 14—10. Luke 22: 32—11. Luke 7: 48, 50—12. Matt. 9: 2; Mark 2: 5; Luke 5: 20—13. John 3: 18—14. John 3: 18—15. Mark 16: 16—16. John 12: 47—17. Acts 26: 18—18. Acts 10: 43—19. Rom. 3: 25—20. 1 Cor. 15: 17—21. Rom. 3: 26—22. Rom. 3: 22—23. Rom. 5: 1—24. Acts 13: 29—25. Rom. 10: 4, 6, 8, 10—26. Gal. 2: 16—27. Gal. 3: 13, 14—28. Gal. 3: 22, 24—29. Gal. 5: 5, 6—30. Philip. 3: 8, 9—31. John 12: 36—32. John 12: 46—33. John 1: 12—34. 1 John 5: 11—35. 1 John 5: 4, 5—36. Gal. 3: 25, 26—37. Eph. 2: 5, 7, 8—38. Eph. 4: 5, 13—39. John 3: 14, 16—40. 1 Cor. 15: 19—41. John 3: 36—42. John 6: 55—43. John 6: 40—44. John 6: 47—45. John 11: 25, 26—46. Rom. 9: 33—47. John 6: 68, 69—48. John 6: 64—49. John 20: 31—50. Acts 13: 48—51. 1 Tim. 1: 16—52. Gal. 2: 19, 20—53. Luke 7: 50—54. Acts 16: 31—55. Mark 16: 16—56. 1 Pet. 1: 5—57. Rom. 1: 16—58. 1 Cor. 15: 2—59. 1 Cor. 1: 21—60. Eph. 2: 8, 9—61. Eph. 1: 13, 14—62. Eph. 1: 18–20—63. Acts 14: 22—64. 2 Tim. 3: 15—65. Rom. 10: 8, 10—66. 1 Pet. 1: 9—67. Heb. 11: 6—68. John 3: 36—69. John 3: 18—70. Mark 16: 16—71. John 8: 24—72. Rev. 21: 8.

CHAPTER XIII

FAITH IN WORD, PROPHET, AND MIRACLE

Words of Promise. Abraham believed the promise of the seed. He "believed in the Lord" and He counted it to him for righteousness (1). David "hoped in" God's word (2). He "trusted in" His word (3), and in His judgments (4). At the Red Sea Israel "believed the Lord" (5)—His promise that they should go on dry ground through the sea. When they saw His work, they "believed His words" (6). But in the wilderness they forgot God and did not "believe His word," nor listen to His voice (7).

The gospel preached to Israel then and to us now—the word of God's promise—was nothing without the hearer's faith. Those that "believe" enter into God's promised rest. The Jews had failed to enter in because of their "unbelief," that God would bring them into Canaan according to His promise (8). And a man may disbelieve God's promise of the heavenly rest, and fall after the same example of "unbelief" (9). The people

N. B.—The notes of passages referred to by number are found at the end of the chapter.

whom God chooses have the advantage of His word. Although they do not "believe," His truth remains unchanged (10). Who "believed" the prophecy of a Messiah despised and slain? (11). And when the time was fulfilled and the kingdom at hand, Christ began by calling men to repent and "believe the gospel" (12). Some heard, but did not hearken. They did not "believe" what they heard (13). "Faith comes by hearing" when Christ speaks (14). And "faith's hearing" is exercised by the once indifferent but now penitent heathen more readily than by the resisting and "disobedient" Jews (15). For all His miracles they "believed not on Him" (16).

Christ came as a light. If men hear His words and "believe" not, they are judged by those words (17). They were words both of promise and warning. They were a light that made life flourish and exposed corruption. Unbelievers "could not believe," because their eyes were blinded and their hearts were hardened (18). Christ called the woman of Samaria to "believe" Him that an hour was coming, when God should be worshipped in spirit in every place (19).

The word was like a sower's seed. If it fell on the hard roadway, it was snatched away, so that the soil did not receive it, and "believe." And if it fell on stony ground, the soil did not receive it in its depths. It "received" and "for a while believed" —and the seed had no root and withered (20).

The saving power of the gospel of Christ is for him "that believes" (21). The nobleman "believed the word" of Jesus, when He said to him that his son, lying at home at the point of death, should live (22). And Mary and Martha "believed" Him, when He claimed to have the power of endless life (23). And by that power He raised up Lazarus.

David could answer the reproach of enemies, for he "trusted in" God's word (24).

Christ's mother, Mary, "believed" and was blessed by the performance of those things which were told her from the Lord (25). And the father of John the Baptist became dumb until John's birth, because he did not "believe" the angel's word (26).

Words of Warning. "By faith" Noah, being warned of God, prepared the ark, and became heir of the righteousness "which is by faith" (27). By faith the people of Nineveh, warned by Jonah, "believed God" and repented (28). Ahaz was warned that, if he would not "believe," Judah should be overwhelmed by Assyria (29). And Jeremiah declared that the Babylonian would enter the gates of Jerusalem, but the world would not "believe" it (30). Neither would the Jews "believe," though it was plainly told them (31).

When human warnings went unheeded, it was said that the persons warned "believed them" not;

as in the case of the conspiracy against Gedaliah (32). So, in Paul's warning of shipwreck to the centurion who "believed the master" and set sail (33). And the disciples were told by Christ not to "believe," when men falsely proclaimed His coming (34).

Words of Prophecy. Believing in God may be shown by believing His prophets, and their words of promise or warning or commandment. Strength and prosperity were promised to the people of Judah, if they "believed in the Lord"—"believed His prophets" (35). Israel would not "believe" the prophets, when they foretold the victory of Babylon (36) and of Assyria (37). And Christ told the Jews that if they had "believed Moses" they would have "believed" Him. Their disbelief of Moses led to disbelief of Christ (38). Moses, in whom they "trusted," would be their judge (39). And the despair of Christ's disciples at His death showed that they were "slow to believe" what the prophets had spoken (40). Paul worshipped God, "believing" what was written in the law and the prophets (41). And he was confident that King Agrippa "believed the prophets" (42). The priests and elders could not deny the authority of John the Baptist. And they could not admit his authority and consistently refuse to "believe him" (43). Publicans and harlots "believed him," but the priests and elders did not (44).

Signs and Wonders. Lest the Israelites should not "believe" Moses, God gave him signs of His authority—and still another sign, if they should "not believe these signs" (45). And the people "believed" (46). And at the Red Sea Israel saw that great work which the Lord did upon the Egyptians, and "believed" the Lord and His servant Moses (47). In the wilderness God gave signs to Moses that the people might "believe Him" (48). But they "believed" not for His wondrous works" (49). For all the signs God showed among them they did not "believe Him" (50). But David "hoped in" God's judgments (51).

It was men "of little faith" that could not see that God's clothing the grass was a sign that He would much more clothe them (52). The gift of tongues was for a sign to "them that believe not" (53). The raising up of Christ was a sign to those who "believe on Him" (54), and who "by Him believe in God" (55).

And unbelievers who despised that sign were doing again as their fathers had done in Habakkuk's day. They would not "believe," although it was made clear to them (56).

In many of the words cited here trust in the word itself and in the Lord from whom it came are so blended that it seems proper to also cite them elsewhere in the latter meaning. In like manner,

many words seem to express not only a trust in some promise or warning, but a belief of something said, and are also cited elsewhere in the latter sense.

Words of promise and warning and prophecy all point forward to something that is yet to come. Heeding them is an act of trust. Words of narration relate to something that is past. Accepting them as true is an act of belief. Their object may be encouragement or warning. The belief may lead to trust, which shows itself in action. Words of explanation and argument express the reasoning of the speaker on facts implied or stated. Their acceptance by another may be governed by his belief of the facts or by his confidence in the authority of the speaker. It is in our acceptance of what is spoken, therefore, that belief and trust approach one another most closely. The believing mind looks backward and forms opinions. The trusting heart looks forward and goes on to purposes and actions. Even here we cannot determine fully the relation of belief and trust. We cannot even say that our trust depends absolutely on our belief. It does so to a large extent in our daily affairs. But even in these our acknowledged belief and our actual confidence are often contradictory. We often "hope against hope"—and trust in spite of our belief. It is well for the world's work and the world's kindness that the heart does not wait to receive directions from the mind—and that our

confidence and love take shape in action faster than our studies grow into beliefs.

It is our trusting faith that "is the substance of things hoped for." Trust and belief are both an "evidence of things not seen." Trust sees the unseen future and the unseen spirit. Belief sees the half-seen past and the present world.

Faith in the signs and wonders was a belief that this was God's work—that He was mighty and would perform. It was also a trust in God and in His messengers—in Moses—and in Christ—or it led to that.

Trusting God's wonders or His words is trusting Him. Such trust is always like the far more frequent expressions of trust in Him in its relation to human character and conduct and to God's favour and forgiveness. Many of the passages here cited simply show the promise or miracle as a reason for the faith, and the working of the faith itself is not shown in this passage but in the longer story or argument that follows it.

To believe a product was in his own day a different thing from what it is in ours. Was he a real prophet of God? The marks of a prophet were not always unmistakable. Men looked for holiness—consistency—simplicity—and knowledge. And sometimes the truth and the knowledge could only be tested by the future. A prophet must be *trusted*.

If a prophet indeed—his contemporaries did not need to ask whether it was his word. And no man could ask whether his word was true. A prophet's word must be *believed.*

A prophet speaks God's word and to His own people he speaks God's commandment—or warning—or promise—and perhaps what we now call a "prophecy" (which is either warning or promise or both). By those of his own time, to whom he spoke, the prophet must be *obeyed.*

To them at least the prophet's word involved every great form of faith—their confidence, their belief, and their faithfulness.

To men of a later time of the same people the prophet Moses still spoke directly. It was not as easy in the later days to know whether the words were his. But the word, once recognised as his, was for them the same as for their forefathers at Sinai. And perhaps to all men, in spirit if not in letter, the same commandments and warnings and promises still come.

As to the "prophecy" of the prophet, men of his time were to expect the things foretold—and to prepare and wait for them—while men of the later day can only recognise and wonder at the fulfilment. It was in this latter sense chiefly that the appeal to the prophets was made in the time of Christ—and some fulfilments by Himself made clear. But it is not to posterity—nor in general for them—that the prophet spoke. Perhaps the

effort to make it seem so has led to much misunderstanding of the ancient word.

On the other hand, the passing of a long period since the prophet spoke has increased the difficulty of identifying the prophet or the word spoken. For those to whom the word was spoken there was no such question. For us, to whom these words come only as lessons in history from an ancient time, there is neither wisdom nor profit in the question, and its best answers bring us no knowledge.

In like manner, the evidence of the prophetic character and authority, so far as it was supported by visible signs and wonders, appealed more strongly to the men that saw the signs than it could ever at a later day appeal to those who read that others saw.

To those, for whom the word was spoken and the sign given, the sign confirmed to their eyes what their ears heard. When we read that the word was so confirmed, and know that this story comes to us from early and artless days, it satisfies our natural thought, that a God who is invisible and exalted could hardly have spoken to men without strange signs—at least, could not have spoken in the childhood of the race. The wonderful message—with no signs of wonder—would have been to us more incredible than any sign or wonder seems to-day. That the word itself is no common word of man is now shown to us by the

miracle of its history in the earth for thousands of years now past.

Faith in the signs and wonders was a belief that this was God's work—that He was mighty and would perform. It was also, or it led to, trust in God and in His messengers—in Moses—and in Christ.

The faith and the belief act on each other—each strengthening the other. Without the other belief was half-superstition or credulity, and faith was mixed with fear and doubt.

NOTES

1. Gen. 15:6—2. Ps. 119:49, 74, 81, 114, 147—3. Ps. 119:42—4. Ps. 119:43—5. Ex. 14:31—6. Ps. 106:12—7. Ps. 106:24—8. Heb. 4:2, 3, 6—9. Heb. 4:11—10. Rom. 3:3—11. Is. 53:1—12. Mark 1:15—13. Rom. 10:16—14. Rom. 10:17—15. Rom. 10:21—16. John 12:37—17. John 12:47, 48—18. John 12:39—19. John 4:21—20. Luke 8:12, 13—21. Rom. 1:16—22. John 4:50—23. John 11:26—24. Ps. 119:42—25. Luke 1:45—26. Luke 1:20—27. Heb. 11:7—28. Jonah 3:5—29. Is. 7:9—30. Lam. 4:12—31. Hab. 1:5—32. Jer. 40:14—33. Acts 27:11—34. Matt. 24:23, 26—35. 2 Chron. 20:20—36. Hab. 1:5—37. 2 Kings 17:14—38. John 5:46, 47—39. John 5:45—40. Luke 24:25—41. Acts 24:14—42. Acts 26:27—43. Matt. 21:25; Mark 11:31; Luke 20:5—44. Matt. 21:32—45. Ex. 4:8, 9—46. Ex. 4:31—47. Ex. 14:31—48. Ex. 19:9—49. Ps. 78:32—50. Numb. 14:11—51. Ps. 119:43—52. Matt. 6:30; Luke 12:28—53. 1 Cor. 14:22—54. Rom. 4:24—55. 1 Pet. 1:21—56. Acts 13:41.

CHAPTER XIV

FAITH IN MAN

God's Faith in Man. There is little trustworthiness in man. God "put no trust in His servants" (1), or His saints (2). And when men began to believe in Him, Jesus did not "commit Himself to them" (3).

And yet God had "committed" His oracles unto the Jews (4); and His gospel unto Paul (5). He had "committed" it unto Paul for the Gentiles and unto Peter for the Jews (6).

Man's Faith in Man. This does not always grow with man's experience. His own familiar friend "in whom he trusted" lifts up his heel against him (7). He fears to "trust in a friend" or "put confidence in a guide" (8). If men trust in an ally they may be confounded "because they hoped" (9). In the distress of Jerusalem a man had to take heed, every one of his neighbour, and "trust not in any brother" (10). So, David had learned that it was better to trust in the Lord than to

N. B.—The notes of passages referred to by number are found at the end of the chapter.

"put confidence in man" or in princes (11). He could not "put his trust in" them, for they had neither power to help nor strength to endure (12).

An army may set its pickets, and be smitten because they "trusted unto" them (13). False leaders have risen and boasted themselves, but those that "obeyed" them were brought to nought (14).

To "put their trust in" King Jotham was like trusting the shadow of the bramble (15). The men of Schechem "put their confidence in" Gaal and were overthrown (16). The Assyrian called on the Jews not to "believe" Hezekiah as a deliverer (17). In Uzziah's time they "trusted in" Samaria (18), as in Asa's time they had "relied on the King of Syria" (19). But in Hezekiah's day they began to learn not to "stay upon him that smote them" but to "stay upon the Lord" (20). The Assyrian enemy at the gates of Jerusalem challenged the people not to "trust on" Pharaoh, that broken reed (21). The prophets of the Lord warned them not to "trust in the shadow of Egypt" (22)—not to "stay on" that tottering wall (23)—nor make it their "expectation" (24). Once they had made Assyria—now Egypt—"their confidences," but God had rejected both (25). And he would punish those that "trust in" Egypt (26). Egypt would be humbled and would be no more the "confidence" of the house of Israel (27).

A man may "believe" the captain of the ship

and be shipwrecked (28). A man may preach with enticing words, but "faith" stands not in the wisdom of men, but in the power of God (29). "Confidence in" an unfaithful man in time of trouble is like a broken tooth and a foot out of joint (30). He that "trusts in" man and lets his heart depart from God is like the parched weeds of the desert (31). The sons of Jacob reported that they had found Joseph in Egypt, and Jacob's heart fainted for he "believed them not" (32). And it is wise not to "believe" the hater and dissembler (33)—nor those that have dealt treacherously (34)—although their words are fair.

But love still "believes" (35). A husband's heart "safely trusts in" a good wife (36). And Paul speaks constantly of having "confidence in" his converts (37); and in their obedience (38)—and "confidence in the Lord" that they will obey (39). Even in urging them to do better, the apostle is "persuaded better things" of them—things that befit men that are saved (40). The house of Eliakim "hangs upon him" the glory of his father's house (41). And fidelity in common things is the basis on which men "commit" great things to one another's trust (42).

In many of the passages here cited or in the near context faith in God or faith in Christ is also spoken of. Man's variable nature, the contending spirits in man, mark the inevitable difference between all such trust in man and trust in the

unchangeable God. The results of such a trust mark the same difference.

But man's faithfulness and God's trust in man are also spoken of in the Scriptures. If man were wholly unfaithful and always unworthy of trust, he would not be a creature made in God's image. If he were perfectly faithful, as God is, he would not be a creature of human race subject to temptation and to sin. Perhaps there cannot be a finite creature with a free and faultless will.

The passages cited in this chapter show this human faithfulness at fault. Its frequent failure is a common theme of the Scriptures. No fellowman—no nation of men—is a rock to rest upon like God or in God's stead.

NOTES

1. Job 4:18—2. Job 15:15—3. John 2:24—4. Rom. 3:2—5. 1 Cor. 9:17; 1 Thess. 2:4; 1 Tim. 1:11; Tit. 1:3—6. Gal. 2:7—7. Ps. 41:9—8. Mic. 7:5—9. Job 6:20—10. Jer. 9:4—11. Ps. 118:8, 9—12. Ps. 146:3, 4—13. Judg. 20:36—14. Acts 5:36, 37—15. Judg. 9:15—16. Judg. 9:26—17. 2 Chron. 32:15—18. Amos. 6:1—19. 2 Chron. 16:7—20. Is. 10:20—21. 2 Kings 18:19–21, 24; Is. 36:4–6, 9—22. Is. 30:2, 3—23. Is. 30:12—24. Is. 20:6—25. Jer. 2:37—26. Jer. 46:25—27. Ezek. 29:16—28. Acts 27:11—29. 1 Cor. 2:5—30. Prov. 25:19—31. Jer. 17:5—32. Gen. 45:26—33. Prov. 26:25—34. Jer. 12:6—35. 1 Cor. 13:7—36. Prov. 31:11—37. 2 Cor. 2:3; 7:16; 8:22; Gal. 5:10—38. Philem. 21—39. 2 Thess. 3:4—40. Heb. 6:9—41. Is. 22:24—42. Luke 16:11.

CHAPTER XV

VAIN FAITH

Trust in Riches. They that "trust in their wealth" and boast in their riches can none of them redeem his brother nor give to God a ransom for him (1). If I made gold "my hope," I should deny the God that is above (2). The righteous shall laugh at the man that made not God his strength but "trusted in his riches" (3). He that "trusts in his riches" shall fall (4). The cities that "trust in their works" and "in their treasures" shall be taken (5), and shall be desolate (6).

Men that are rich are charged not to "trust in uncertain riches" but in the living God (7). And Christ Himself has said that it is hard for them that "trust in riches" to enter into the kingdom of God (8).

Trust in Vanity. If a man is deceived and "trusts in vanity," vanity will be his recompense (9). The wrongdoer and the liar "trust in"

N. B.—The notes of passages referred to by number are found at the end of the chapter.

vanity (10). "His confidence" shall be torn away like a tent (11). His "hope" shall perish like a spider's web (12).

The hail shall sweep away the "refuge" of lies and the waters shall overflow the hiding-place (13). Men cannot "trust in lying words" and claim that they are God's people, and not do His will (14). They often "trust in lying words," that cannot profit (15). The man who "trusts in falsehood" forgets God (16).

The prophet that makes the people "trust in a lie" should be rejected (17). And Christians are warned not to "believe every spirit" without testing its divine authority, because many false prophets will appear (18).

The fenced walls, "wherein the people trusted," are thrown down (19)—and their fenced cities and their harvests and cattle are destroyed (20). Wise men climb over and break down the strong places that are the "confidence" of such a people (21). Men trust in streams of water and in their dryness find confusion, where they "had hoped" (22). They cannot harness the wild ox to the plough and "trust him," because his strength is great, or "believe him" that he will bring in the harvest (23). Waiting on God "in confidence" is strength, but men refuse to trust Him and seek to fly upon horses (24). They "stay on" the horses and "trust in" the chariots of Egypt, but they look not unto the Holy One of Israel (25). Safety

and victory come from God. Disaster falls on those who "trust in" chariots and horses (26), or in their bow (27), or their armour (28).

If men "trust in" idols, they are swept away (29)—as powerless as the idols and the gold and silver they are made of (30). There is no profit to him that "trusts in" them (31).

The house of Israel was ashamed of Bethel, "their confidence" (32). But when God founds Zion and appoints the defence, the poor of the people may "trust in it" (33).

A man should "look to" his Maker and not to the altars of groves or images, the work of his hands (34). But when men "trust in" the temple, even that shall fall like Shiloh (35). When they "trust in" the land of peace, even that shall be overwhelmed (36). He that worships God in spirit and rejoices in Christ can put no "confidence in" ordinances or circumcision—cannot "trust in the flesh" (37).

Men cannot put their trust in any of the things that they possess or make. They cannot trust their riches, their cities, their arms, their hills, their waters, their golden images, nor even their wisdom—nor their holy temple—nor their knowledge of God's law itself.

And yet the uncertain nature of material things, and the variable nature of men, and the venture of our faith on them, are themselves a school of

faith. By that venture men have learned to know not only the weight and strength and heat and cold of visible things, but the utility or danger, the right or wrong, of invisible moral and spiritual things. This is a means of testing truth—often slow in its working—and often requiring other tests and further knowledge. But in the physical world the disaster of one is the safety of many. Can it be that in the world of the spirit we can or will only learn by the disaster of another? At least we have a long and full record of things that have brought disaster and a code of rules that need not be worked out again. For in the most essential things of the spirit, as of the common daily life, the experiments have been made and the laws have been written long generations before our time.

They are written in human history. And this is the teaching of the Book of Faith. The faith of man finds no sure resting place but in his Maker and his Lord.

NOTES

1. Ps. 49: 6—2. Job 31: 24—3. Ps. 52: 7—4. Prov. 11: 28—5. Jer. 48: 7—6. Jer. 49: 4—7. 1 Tim. 6: 17—8. Mark 10: 24—9. Job 15: 31—10. Is. 59: 4—11. Job 18: 14—12 Job 8: 13, 14—13. Is. 28: 17—14. Jer. 7: 4—15. Jer. 7: 8—16. Jer. 15: 25—17. Jer. 28: 15; 29: 31—18. 1 John 4: 1—19. Deut. 28: 52—20. Jer. 5: 17—21. Prov. 21: 22—22. Job 6: 20—23. Job 39: 11, 12—24. Is. 30: 15—25. Is. 31: 1

—26. Ps. 20: 7—27. Ps. 44: 6—28. Luke 11: 22—29. Deut. 32: 27—30. Ps. 115: 8; 135: 18; Is. 42: 17—31. Heb. 2: 18—32. Jer. 48: 13—33. Is. 14: 32—34. Is. 17: 7, 8—35. Jer. 7: 14—36. Jer. 12: 5—37. Philip 3: 3, 4.

CHAPTER XVI

ASSURANCE AND CONFIDENCE

Fixed by God. Samuel was "established" to be a prophet of the Lord (1), and God promised that He would make for Eli's successor "a sure house" (2). And the Lord said to David that He would "settle him" in his house and in his kingdom (3); and would make for him "a sure home" (4). So, the Lord would fasten Eliakim as a nail "in a sure place" (5). Solomon prayed that God's promise to David might "be established" (6), and that the word that He had spoken unto David might "be verified" (7). God had promised that David's kingdom and throne should be "established" forever (8), and that He would "set" his son upon his throne (9). God had promised, and David prayed, that his house might be "established forever" (10). Daniel called upon God to make the interpretation of Nebuchadnezzar's dream "sure" (11). And God made known the desolation of Ephraim that "should surely be" (12).

N. B.—The notes of passages referred to by number are found at the end of the chapter.

God's commandments are "sure" (13). The testimony of the Lord "is sure" (14). His mercies are "sure" (15). His covenant shall "stand fast" (16).

The righteous "walk surely" (17). They dwell in "sure dwellings" (18)—a "sure house" (19). Their waters shall "be sure" (20). And God has given "assurance" to men of an appointed day of judgment (21).

Disciples are "assured of the things" which they have learned in the Scriptures (22). God's judgments upon the disobedient will be "of long continuance" (23).

Fixed by Man. The Levites were in "set offices" (24). They made "a sure covenant" (25). And Joseph told his brethren that if they brought Benjamin to him, their word would "be verified" (26).

Moses' hands were stayed up by Aaron and Hur and were "steady" until sunset (27). And when the Lord is exalted, wisdom and knowledge will be the "stability" of the times (28).

Human Safety. God led Israel "safely" through the Red Sea (29). The beloved of the Lord shall "dwell in safety" (30). He may lie down in peace and sleep, for the Lord makes him "dwell in safety" (31). Israel shall "dwell in safety" (32). They "dwelt safely" all the days of

Solomon (33). And when the people are gathered again from the dispersion, they shall "dwell safely" (34). God will plant them in the land "assuredly" (35). Jerusalem shall be "safely inhabited" (36).

And this promise that Israel shall again "dwell safely" in the land is repeated many times by Ezekiel (37). So too in older times (38)—and in the days of the promised Messiah (39).

The wise shall walk in the way "safely" (40). Those that turn toward the Lord shall be "secure" because there is "hope" (41). The needy shall lie down "in safety" (42).

Confidence. When a mighty man rises up, no man is "sure of" life (43). A wise man fears God and departs from evil, but a fool "is confident" (44). The "hope" of the wicked is destruction (45). A lamp is despised by him that "is at ease" (46). But a man shall not devise evil against his neighbour, who "dwells securely" near him (47).

The sons of Jacob came upon Shechem "boldly" (48). Gideon smote the Midianites, for the host of Midian "was secure" (49). So, too, the people of Laish were "careless" and "secure" and Dan smote them (50). Moab had "settled on his lees" (51). Israel itself had become a valley of dry bones. Their "hope" was lost (52). The wicked pull off the robe from those that pass by "securely" (53).

The effect of righteousness is quietness and "assurance" (54). The righteous are "bold" as a lion (55). In the fear of the Lord is "strong confidence" (56). The disobedient shall have "trembling" hearts and "no assurance" of their life (57). But the righteous man "has hope" even in his death (58). Israel shall build houses and "dwell with confidence" (59).

The apostles preached the kingdom of God "with all confidence" (60). By their love for one another disciples "assure their hearts" in God's sight (61). Christians have access to God "with confidence" (62). They are "confident" that God who has begun a good work will perform it (63). They are "confident" that in their death they will be present with the Lord (64).

Paul had "confidence" in the churches that they would submit to his judgment (65). He had "confidence" in their obedience (66) and in their generosity toward the poorer brethren (67). He hoped not to be disappointed in "this confident boasting" (68). He "trusted" in their acquiescence (69). He "trusted" that he had their approval (70), and that in the time of testing they would not find themselves or him reprobate (71). He desired not to "be bold" with that "confidence" which he thought he might have to show against the evildoers among them (72). He had "confidence" in their own need of him and in God's will to keep him among them (73). Christians

grew more "confident" by reason of Paul's bonds and more bold to speak the word without fear (74).

Self-confidence. God is not pleased when men "trust in" oppression or robbery (75). He will not deliver those that "trust in" their own beauty (76)—or in their righteousness (77)—or in their wickedness (78)—or in their own way or in their greatness (79). What was Job's strength that he should "hope"? What "help" was there in him? (80) His days were spent without "hope" (81).

Loss comes to those that "dwell carelessly" (82). The "careless ones" tremble (83). God sends a fire among them that "dwell carelessly" (84). Babylon dwelt "without care" (85). Nineveh was a rejoicing city that "dwelt carelessly" (86). He that "trusts in" his own heart is a fool (87). He that is of a "proud" heart stirs up strife (88). Christ spoke the parable of the publican's prayer to those who "trusted in" themselves that they were righteous and despised others (89).

The Jew was "confident" that he was a guide of the blind, a light to them which were in darkness (90). Paul like a real Jew worshipped God in spirit, rejoiced in Christ, and had no "confidence in" the flesh; although if any one could have such confidence, he might have had it (91). If any convert "trusts to himself" that he is Christ's, let him remember that Paul too is Christ's (92).

But all trust in outward things is a foolish

"confidence of boasting" (93). In troubles and in danger of death Paul had learned that he should not "trust in" himself but in God, who raises the dead (94).

Trustfulness itself is a childlike trait, but the experience of life tests the value of our trust, and we learn that its value depends largely on the object of the trust. In adult life undue trustfulness is no longer a childlike grace, but it is now a childish weakness.

In many passages, the faith-word itself is used without an express object—most frequently in the use of the words Faith and Faithful. This is so in the great faith-chapter in Hebrews. It occurs more frequently in the New Testament than in the Old Testament. In most of these passages the object of the faith is plainly indicated in the context, where it is not expressed in the phrase itself.

Of abstract trustfulness, as a trait of character, nothing is said in the Scriptures. No results are promised to it. The faith of the Bible is not a trait that we call credulity, but an attitude that we call belief or trust—our attitude toward God and toward men and toward the things among which we live. Credulity may make faith easier. But it may make childish mistakes in faith. It may be mistaken for faith. And this is more likely to be so, when our faith itself is mistaken

by us for the power of Him who works in us by means of it.

Confidence is not generally spoken of in the passages here cited as a trait of character. The man's confidence is his state of mind under special circumstances—resulting in general from his faith in another. It may be self-confidence and a faith in himself. It may be confidence in unworthy things. In proportion as the faith is well placed, the expected outcome is fixed, established, and sure; and the confidence of him who rests on it is safe.

And there is another natural and appropriate use at times for all the faith-words. They are what faith expects and finds. These are our faith, our confidence, our expectation—as what we hope for is our hope—and what we love, our love.

NOTES

1. 1 Sam. 3:20—2. 1 Sam. 2:35—3. 1 Chron. 17:14—4. 1 Sam. 25:28—5. Is. 22:23, 25—6. 2 Chron. 1:9—7. 1 Kings 8:26; 2 Chron. 6:17—8. 2 Sam. 7:16—9. 1 Kings 5:5—10. 1 Chron. 17:23, 24—11. Dan. 2:45—12. Hos. 5:9—13. Ps. 111:7—14. Ps. 19:7; 93:5—15. Is. 55:3; Acts 13:34—16. Ps. 89:28—17. Prov. 10:9—18. Is. 32:18—19. 1 Kings 11:38—20. Is. 33:16—21. Acts 17:31—22. 2 Tim. 3:14—23. Deut. 28:59—24. 1 Chron. 9:22, 26, 31; 2 Chron. 31:15, 18—25. Neh. 9:38—26. Gen. 42:29—27. Ex. 34:25—28. Is. 33:6—29. Ps. 78:53—30. Deut. 33:12—31. Ps. 4:8—32. Deut. 33:28—33. 2 Kings 4:25—34. Jer.

32: 37—35. Jer. 32: 41—36. Zech. 14: 11—37. Ezek. 28: 26; 34: 25, 27, 28; 38: 8, 11, 14; 39: 26—38. Lev. 25: 18, 19; 26: 5; Deut. 12: 10; 1 Sam. 12: 11—39. Jer. 23: 6; 33: 16—40. Prov. 3: 23—41. Job 11: 18—42. Is. 14: 30—43. Job 24: 22—44. Prov. 14: 16—45. Job 11: 20—46. Job 12: 5—47. Prov. 3: 29—48. Gen. 34: 25—49. Judg. 8: 11—50. Judg. 18: 7, 10, 27—51. Jer. 48: 11—52. Ezek. 37: 11—53. Mic. 2: 8—54. Is. 32: 17—55. Prov. 28: 1—56. Prov. 14: 26—57. Deut. 28: 65, 66—58. Prov. 14: 32—59. Ezek. 28: 26—60. Acts 28: 31—61. 1 John 3: 19—62. Eph. 3: 12—63. Philip. 1: 6—64. 2 Cor. 5: 6, 8—65. 2 Cor. 2: 3; Gal. 5: 10—66. Philem. 21—67. 2 Cor. 1: 15; Philem. 21—68. 2 Cor. 9: 4—69. 2 Cor. 1: 13—70. 2 Cor. 5: 11—71. 2 Cor. 13: 6—72. 2 Cor. 10: 2—73. Philip. 1: 25—74. Philip. 1: 4—75. Ps. 62: 10—76. Ezek. 16: 15—77. Ezek. 33: 13—78. Is. 47: 10—79. Hos. 10: 13—80. Job 6: 11, 13—81. Job 7: 6. —82. Is. 47: 8—83. Is. 32: 9, 10, 11—84. Ezek. 39: 67—85. Jer. 49: 31—86. Zeph. 2: 15—87. Prov. 28: 26—88. Prov. 28: 25—89. Luke 18: 9—90. Rom. 2: 19—91. Philip. 3: 3, 4—92. 2 Cor. 10: 7—93. 2 Cor. 11: 17—94. 2 Cor. 1: 9.

CHAPTER XVII

HOPE AND EXPECTATION

Future Events. Trust and Believe are sometimes used in the Scriptures in relation to events that have not happened or are yet to happen in the world, and that are more commonly expressed by the word Hope. Thus, the lender "hopes to receive" and is told to lend "hoping for nothing again" (1). Herod "hoped" to see miracles done by Christ (2). Felix "hoped" money would be given him by Paul for his release (3).

Abraham "believed in hope against hope" that he should become the father of a great people (4). Naomi might vainly say that she "had hopes" of other sons in her old age (5). Paul "hoped" that the Corinthians would give freely, but they had done more, for they had first given themselves (6). And he "had hope" that they would help send him on his gospel-way (7). And he "had confidence" that his own life would be prolonged for his needed service to the church (8).

N. B.—The notes of passages referred to by number are found at the end of the chapter.

The enemies of the Jews "hoped" to have power over them (9). And false prophets made men "hope" that their word would be proved true (10). Judah had hoped great things for her sons, her lion's whelps, and saw that she had waited and "her hope" was lost (11).

At Philippi the masters of the fortune-telling damsel that was healed saw that the "hope of their gains" was gone (12). And in a storm near Crete "all hope that they should be saved" was taken away from the ship that carried Paul toward Rome (13). But Paul "believed God that it should be" as it had been told him — a loss of the ship without loss of life (14).

Paul wrote to the Romans that he "trusted" to see them in his journey into Spain (15). So he wrote to the Philippians that he "trusted in the Lord" that he would shortly come to them (16); and that he "trusted to send" (17) or "hoped to send" (18) Timothy to them. So he wrote to Timothy that he "hoped to come" to him shortly (19); and to the Corinthians, that he "trusted to tarry" awhile with them (20); and to Philemon, that he "trusted" that he would come to him (21). And John wrote to the elect lady that he "trusted to come unto her" and to see her face to face (22); and to Gaius, that he "trusted" he should see him and that they should speak face to face (23).

Hope from God. Job cried that God had removed his "hope" like a tree (24). Where was his "hope"? Who could see it? (25). But God's thoughts were thoughts of peace to give His children "an expected end" (26). Their "hope" was in the future—in the inheritance of their children (27). And the time for punishment is the time of childhood, "while there is hope" (28).

But a man would faint, unless he "believed to see" the goodness of the Lord in the land of the living (29). David's soul waits on God, for his "expectation" is from Him (30). The "hope" of the righteous shall be gladness (31). Their "expectation" shall not be cut off (32). The Jews in their captivity were "prisoners of hope"; for God was their stronghold (33).

Christians are through the comfort of the Scriptures to "have hope" (34). They are to "rejoice in hope" (35)—"abound in hope" (36)—"hope all things" (37).

"Hope" deferred makes the heart sick (38). But there is a "patience of hope" (39)—growing out of experience and leading to "hope" (40). God made men subject to material laws "in hope" (41). When we recall God's doings, we "have hope" (42). We "hope" and quietly wait (43), in prostrate silence (44). We have "confidence" that we shall not be ashamed (45), for "hope" does not lead to shame (46). "Hope" is one of the things that abide (47). It is a living thing (48).

We may lay hold on "hope" as an anchor of the soul (49). We may have unto the end "the rejoicing of hope" (50), and "the assurance of hope" (51); and be secure "because there is hope" (52). For God in His mercy gives us "hope" (53). Faith is the substance of what is "hoped for" (54). We "hope for" what we do not see (55). The gospel brings in "a better hope" than the law (56). It was a "hope" of the promised future for Israel (57). It was the Jews' accusation against Paul (58).

All Christian workers share in the "hope" of each, as ploughman and harvester in hope of the common harvest (59). So, Paul's converts in Thessalonica were his "hope and crown of rejoicing" (60).

Hope for the Living. To the Jews it was said that those that go down to the pit cannot "hope for" God's truth (61); while there is "hope" to him that is joined to all the living (62). There is "hope of a tree," if it is cut down (63); but man is dust, and he perishes and God destroys his "hope" (64).

When a wicked man dies, "his expectation" shall perish (65). What is the "hope of the hypocrite," when God takes away his soul? (66). The wicked "believes not that he shall return" out of darkness (67). Israel was like a valley of dry bones, their "hope" was lost (68). But the psalmist, resting

on God's promises, declared that his flesh should "rest in hope" (69). The righteous "has hope" in his death (70).

Hope for the Poor. By God's mercy the poor "have hope" (71). They shall not be forgotten and their "expectation" shall not perish forever (72).

Hope for the Wicked. The "expectation" of the wicked is wrath (73). Their "expectation" shall perish (74). The "hope" of the unjust man perishes (75). The hypocrite's "hope" shall perish (76). The "hope" of the wicked shall be as the giving up of the ghost (77). There is "more hope" of a fool than of a man wise in his own conceit (78).

Before they "believed," the Ephesians were strangers to the covenant, "having no hope," and without God in the world (79).

Religious Hopes. Paul was "confident" that the good work begun in the Philippians would be completed (80). His "hope" of the Corinthians was that they would be partakers of the consolations as well as the sufferings of Christ (81). He was himself a prisoner "for the hope of Israel" (82)—on trial for the "hope" of God's promise of a Messiah (83). He waited for the "hope" of a new righteousness by faith (84). He "hoped for"

the grace that was to be made perfect at the revelation of Christ (85)—and for the resurrection of the dead (86)—and rejoiced in the "hope of the glory" of God (87).

Christ was "the hope of glory" in them (88). That "hope" enabled them to speak plainly to each other about duty (89). They lived in the "hope of eternal life" (90)—and were heirs according to that "hope" (91). They "believed" that they should live with Christ (92). They recognised the "hope" of their calling (93)—"one hope" common to all (94). Christ was their "hope" (95). They looked for the "blessed hope" of His appearing (96). The "hope of salvation" was their helmet (97)—"the hope of the gospel" (98)—"a hope laid up in heaven" (99)—a "hope" for which they could give a reason (100)—a "hope" that could make them patient (101) and holy (102).

Where "hope" is used in the Scriptures in translation of an original Hebrew or Greek word which has been usually or frequently translated by one of the more common faith-words, the passages have been included in this work.

Some cases where hope is substantially a trust in God have been considered in Chapter V. Others will be found among the passages here cited.

Hope is found more generally without a personal object. It may be fixed only on the thing hoped

for. But faith, even when it looks forward like hope, rests on Him who is the author of the hope.

Desire seems to grow into hope—and hope into confidence of faith—and faith becomes expectation. In faith we refer all that is future to Him, with whom future and present are alike—and from Him we receive a confidence concerning the future, which may become the fixed expectation of a faith that rests on a sure promise.

Hope is a reward of faith and in its turn strengthens faith and leads to courage and joy.

As faith and belief sometimes stand for what is believed, so hope sometimes stands for the things hoped for.

The early Christian faith and hope were an aspiration toward heavenly things—a yearning for the kingdom of God's glory on earth—for the Lord's return—for resurrection—and eternal life.

NOTES

1. Luke 6: 34, 35—2. Luke 23: 6—3. Acts 24: 26—4. Rom. 4: 18—5. Ruth 1: 12—6. 2 Cor. 8: 5—7. 2 Cor. 10: 15—8. Philip. 1: 25—9. Esth. 9: 1—10. Ezek. 13: 6—11. Ezek. 19: 5—12. Acts 16: 19—13. Acts 27: 20—14. Acts 27: 25—15. Rom. 15: 24—16. Philip. 2: 24—17. Philip. 2: 19—18. Philip. 2: 23—19. 1 Tim. 3: 14—20. 1 Cor. 16: 7—21. Phil. 22—22. 2 John 12—23. 3 John 14—24. Job 19: 10—25. Job 17: 15—26. Jer. 29: 11—27. Jer. 31: 17—28. Prov. 19: 18—29. Ps. 27: 13—30. Ps. 62: 5—31. Prov. 10: 28—32. Prov. 23: 18; 24: 14—33. Zech. 9: 12—34. Rom. 15: 4—35

Rom. 12: 12—36. Rom. 15: 13—37. 1 Cor. 13: 7—38. Prov. 13: 12—39. 1 Thess. 1: 3—40. Rom. 5: 4—41. Rom. 8: 20—42. Lam. 3: 21—43. Lam. 3: 26—44. Lam. 3: 29—45. Philip. 1: 20—46. Rom. 5: 5—47. 1 Cor. 13: 13—48. 1 Pet. 1: 3—49. Heb. 6: 18—50. Heb. 3: 6—51. Heb. 6: 11—52. Job 11: 18—53. 2 Thess. 2: 16—54. Heb. 11: 1—55. Rom. 8: 24, 25—56. Heb. 7: 19—57. Acts 26: 7—58. *Ib.*—59. 1 Cor. 9: 10—60. 1 Thess. 2: 19—61. Is. 38: 18—62. Eccl. 9: 4—63. Job 14: 7—64. Job 14: 19—65. Prov. 11: 7—66. Job 27: 8—67. Job 15: 22—68. Ezek. 37: 11—69. Ps. 16: 9; Acts 2: 26—70. Prov. 14: 32—71. Job 5: 16—72. Ps. 9: 18—73. Prov. 11: 23—74. Prov. 10: 28—75. Prov. 11: 7—76. Job 8: 13—77. Job 11: 20—78. Prov. 25: 12—79. Eph. 2: 12—80. Philip. 1: 6—81. 2 Cor. 1: 7—82. Acts 28: 20—83. Acts 26: 6—84. Gal. 5: 5—85. 1 Pet. 1: 13—86. Acts 23: 6; 24: 15—87. Rom. 5: 2—88. Col. 1: 27—89. 2 Cor. 3: 12—90. Tit. 1: 2—91. Tit. 3: 7—92. Rom. 6: 8—93. Eph. 1: 18—94. Eph. 4: 4—95. 1 Tim. 1: 1; Col. 1: 27—96. Tit. 2: 13—97. 1 Thess. 5: 8—98. Col. 1: 23—99. Col. 1: 5—100. 1 Pet. 3: 15—101. 1 Thess. 1: 3—102. 1 John 3: 3.

CHAPTER XVIII

TRUTH, PERSUASION, AND BELIEF

Truth in God's Sight. The eyes of the Lord are upon "the truth" (1). The king's sons shall find favour in God's sight, if he does not let mercy and "truth" forsake him (2). Mercy and "truth" shall be known of them that seek what is good (3). The Lord will pardon Jerusalem, if a man can be found in it that executes judgment and seeks the "truth" (4).

The word of the Lord declared that "truth" was cut off from the mouth of the people (5). He would leave them in the wilderness and turn from them, because they speak lies and are not valiant for the "truth" (6). Lying lips are an abomination to the Lord, but they that "deal truly" are His delight (7).

Truth in Word and in Fact. "Excellent" speech does not become a fool, nor lying lips a prince (8). The righteous man speaks "truth" (9), and studies to "answer" (10).

N. B.—The notes of passages referred to by number are found at the end of the chapter.

When Jerusalem fell before the Babylonians, the Lord promised to bring it health and cure and to reveal to it the abundance of peace and "truth" (11).

When the word of the prophet comes to pass, then it is known that the Lord has "truly" sent him (12). And wisdom delivers God's people from the way of the wicked who speak "froward" things (13).

These are "faithful sayings": that Christ Jesus came into the world to save sinners (14)—that if we be dead with Him, we shall also live with Him (15)—that godliness is profitable, having promise of the life that now is and of that which is to come (16)—that they who have believed in God should be careful to maintain good works (17)—that to desire the office of a bishop is to desire a good work (18).

These words are "true and faithful": that God will make all things new (19)—and that Christ and His redeemed shall dwell in the New Jerusalem (20).

The Gospel Truth. A bishop must hold fast the "faithful word," that he may be able both to exhort and to convince (21). The Lord remembered in praise of the church in Pergamos, that it had not denied His "faith" (22).

Paul was unknown by face unto the churches of Judea, but they had heard that he which per-

secuted them in times past now preached "the faith" which once he destroyed (23). His apostleship was for "obedience to the faith" among all nations (24). Elymas tried to turn Sergius Paulus away from "the faith" (25). The "obedience of faith" (26) and "the hearing of faith" (27) are the object of the gospel and the way of receiving the Spirit.

And building themselves on their "most holy faith" Christians were to keep themselves in the love of God (28). They were to hold "the mystery of the faith" in simplicity (29). With one mind they were to strive together "for the faith of the Gospel" (30); and earnestly contend "for the faith" which was once delivered unto the saints (31). Even a great company of priests were "obedient to the faith" (32).

Some are warned to be "sound in the faith" and not give heed to Jewish fables (33). Others depart "from the faith," listening to false teachings (34) and have erred concerning the truth and overthrow "the faith" of some (35)—or losing their faith in Christ have made shipwreck concerning "faith" (36).

Persuasion. In the sense of persuading or being not persuaded the faith-words are sometimes used. In these cases the natural connection of the state of mind is apparent, although the verbal connection is lost in the use of different words in the

English translation. The verb takes a more active meaning—trusting becomes a causing to trust, believing becomes a causing to believe. This is persuasion.

David "stayed" his servants with his words and suffered them not to rise against Saul (37). The servants of Sennacherib told the Jews not to let Hezekiah "persuade" them, for no god of any nation was able to deliver his people out of the hands of the Assyrians (38). On the other hand, when the prophets prophesied falsely as to deliverance from the Babylonians, God warned the people not to let their prophets "deceive" them (39). The King of the Amorites had not "trusted" Israel in the time of Moses to pass through his coasts, but fought against Israel (40). Esther sent raiment to clothe Mordecai and he "received it not" (41). The chief priests and elders "persuaded" the multitude that they should ask Barabbas and destroy Jesus (42). And after Christ's resurrection they promised the Roman soldiers that if the matter came to the governor's ears, they would "persuade him" and secure them (43).

The council "agreed to" Gamaliel, and when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus and let them go (44). The men of Tyre and Sidon "made" Herod's chamberlain "their friend" and desired peace (45). Jews came

to Lystra from Antioch and Iconium, who "persuaded" the people and they stoned Paul (46).

At Jerusalem, the captain-general was warned of a conspiracy to kill Paul and urged not to "yield unto" the petition that he should be brought again before the council (47).

At Cæsarea the Christians warned Paul against his journey to Jerusalem and when he would not "be persuaded," they ceased saying, the will of the Lord be done (48). Paul spoke before Agrippa as to the death of Christ and said he was "persuaded" that none of these things were unknown to the king (49). Paul declared himself to be "persuaded" by the Lord that there was nothing unclean of itself (50). And he was "persuaded" of the brethren that they were full of goodness and knowledge and able to admonish one another (51). And he was "persuaded" that the same faith was in Timothy, which had been in his mother and his grandmother (52). Paul was "persuaded" that God was able to keep to the end what he had committed to Him (53) and that nothing could separate Christians from the love of God which is in Christ Jesus the Lord (54).

Paul and Barnabas "persuaded" converts to continue in the grace of God (55). At Corinth Paul reasoned in the synagogue every Sabbath and "persuaded" men (56). At Ephesus he went into the synagogue and spoke boldly, disputing and "persuading" concerning the kingdom of God (57).

And opponents complained that not alone at Ephesus, but almost throughout all Asia, Paul had "persuaded" and turned away much people from idolatry (58). And Agrippa had said to Paul that he would almost "persuade" him to be a Christian (59). So, in his Roman lodging many came to Paul and he expounded the kingdom of God and "persuaded" them concerning Jesus (60).

It was in contemplation of a final judgment against sin that Paul "persuaded" men (61). It was indeed God's voice that "persuaded" and not Paul's (62). Paul's preaching was not with "enticing" words of man's wisdom (63). No "persuasion" to disobedience comes from Him that calls us (64). But Christ Himself had said that if men would not hear Moses and the prophets, they would not be "persuaded" though one rose from the dead (65).

Belief in General. The Philistine Achish "believed" David that he had made his people Israel utterly to abhor him, when he fled to Gath (66). The Queen of Sheba said to Solomon that she "had not believed the words" about his acts and his wisdom until she came and saw them with her own eyes (67). Job recalled the time when if he laughed on men, they "believed it not" (68). And now in his turn he would not "believe" that God had heard, if God answered his call (69). And in Job's words Behemoth "trusts that he can

draw up Jordan" into his mouth (70), and the horse swallows the ground in his rage and does not "believe that it is the sound of the trumpet" (71).

In like manner, with varied words, Paul expresses his beliefs about his converts, and his and their beliefs about themselves. He was "persuaded" of the Romans that they were full of goodness and knowledge and able to admonish one another (72). He heard that there were divisions among the Christians of Corinth and partly "believed it" (73). The Jews were "confident" that they were a guide to the blind, a light to them that were in darkness (74). Paul "believed" that his continuance in life was needful to the churches and having "this confidence" he knew he should continue with them (75). The writer to the Hebrews asked for their prayers and "trusted" that he was sincere in all things desiring to live aright (76). And it is written that "through faith we understand" that the worlds were framed by the word of God (77).

Beliefs—their Relation to Conduct. Joseph's brethren returned from Egypt, and reported that Joseph was yet alive and was governor over all Egypt. And Jacob's heart fainted, for he "believed them not" (78). And when the Lord sent Moses to Israel, Moses answered that they would not "believe" him nor hearken to his message (79).

Miraculous powers were given to Moses, that

the people might "believe that the Lord God of their fathers had appeared unto him" (80). If they would not "believe" him for one miracle, they would "believe the voice" of another sign (81). Aaron spoke the words which the Lord had spoken to Moses, and did the signs, and the people "believed" and worshipped (82). In the words of Solomon the simple "believe every word," but the prudent man looks well to his goings (83). But when the captains told Gedaliah of the conspiracy against his life, he "believed them not" and took no precautions and was slain (84). When Jesus said to the nobleman, "Go thy way, thy son liveth," the man "believed the word" and went his way, and found that it was so (85). The priests knew that all the people were "persuaded" that John the Baptist was a prophet (86). The Jews did not "believe" concerning the blind man restored by Christ, that he had been blind, until they called his parents and asked them (87). And when Paul came to Jerusalem and tried to join himself to the disciples, they were afraid of him and "believed not that he was a disciple" (88). One "believes that he may eat" everything and another eats only herbs (89). Paul was "persuaded by the Lord Jesus" that there was nothing unclean of itself (90).

If Christ had told men earthly things and they "believed" not, how should they "believe" if he told them heavenly things? (91). He that

comes to God must "believe that He is, and that He is a rewarder" of them that seek him (92). It is well to believe that there is one God, but the devils "believe" that and tremble (93).

It is cause for thanks to God, that by "belief of the truth" and sanctification of the spirit He brings men to salvation (94). Wickedness makes men deceivable and perishing, for they have not the saving love of truth. Delusion leads men to believe what is false, so that those remain under condemnation who "believe not the truth" but love wickedness (95). Others that "believe and know the truth" take God's gifts thankfully (96).

Anything which is the object of faith may itself be called the faith. Thus "the faith" may be the truth in general or any specified truth or system or body of truth. In this way the gospel is sometimes spoken of as "the faith." A belief is a thing believed. The word "belief" occurs but once in the Scriptures, but the word "unbelief" is more frequent. The word "faith" is used not only for trusting or believing, but at times for the thing believed or trusted.

To believe is not only to trust a leader or a promise—but it means often to believe a thing said or to believe that it happened. This is so in all or almost all of the passages here cited. In most of these passages it is used with a direct object naming the person or thing believed. In

other cases, where it is used in this sense without an expressed object, it usually follows a statement of the thing told or preached. And sometimes the object is more fully stated in a subordinate sentence connected with the believing by the word *that*—such as, believing that there is one God, or believing that God is. Where the original faith-word is an adjective, translated generally as faithful or believing, it seldom if ever refers to the so-called belief of the believer. Thus the passage in 1 Tim. iv., 3 is made to appear so by the form of the relative phrase in English, but it seems strictly to refer to the faithful disciples, who know the truth.

Beliefs are the action of faith on the mind—our thoughts and opinions. In other places the Scriptures speak of faith's action on the heart—our feelings, affections, and purposes. In the Old Testament there are, however, no faith-words about belief of any dogma. In the New Testament we find belief of the existence and goodness of God as an incident of a man's coming to God (97)—and "belief of the truth" as one of the means by which God brings men to salvation (98). In the New Testament certain beliefs are mentioned about the resurrection of Christ and other things in His nature or life. These will be spoken of in the next chapter.

Beliefs tend to grow into convictions, and these are sometimes strengthened until we call them

knowledge. We sometimes fancy that in a future life it will all be knowledge.

It is perhaps nearer the truth, if we remember that complete knowledge is hardly possible to a finite being. Much of our thought is, and must always be, of the nature of belief—strong enough for every purpose of active and spiritual life—a faculty to live by. This faculty acts in the life, and the life draws its elements from what lies outside of it—and directly or indirectly from the Father of life. The sources of life, and the means of strength and growth, are always His. They will perhaps always be in His hand alone.

And there may always be things that the most glorified creature cannot look into—with opportunities for endless growth, and with extensions of faith in all its forms. These lie beyond our present dreams and may constitute the joy of an endless life.

Those who are named in the eleventh chapter of Hebrews believed that God was a living being and a mighty helper—"that God is and that He is a rewarder." This is shown in the Bible story, and in the words, of many of them.

Perhaps all men then believed as much, but many had no faith to trust Him and no faithfulness to obey Him. That any should trust Him with no belief about Him is harder to think; and need not be thought of that age, whatever we may think of this.

Both then and now the best beliefs about Him cannot resemble complete knowledge. They even differ greatly among themselves without wholly destroying men's trust or hope in Him. Those who think they have no such beliefs may be as conscious as others of some higher power and goodness, in which they believe, to which they trust, and by which they go forward in active life. They are unable—they may be unwilling—to name or depict Him whom they "ignorantly worship." And yet perhaps only a step divides these from those who call Him by the familiar name and think of His familiar attributes. Every man's thankfulness—his confidence—his patience—his aspiration—his life as a man—seems to involve, and to blend with, some trust in the Most High. We may not need to name Him. But apart from Him we neither aspire nor achieve. This is plainly written in the Scriptures. Perhaps it is plain in all human history.

Belief and Evidence. Opinion and belief as to facts receive the testimony of the senses. But they are not altogether dependent on such testimony. They receive other testimony through thought and conscience and desire—as effectually, and perhaps quite as frequently, as through faculties of sense.

The beliefs that come to us by faculties of sense we often call science and knowledge, until they

give way to sounder and more accurate beliefs, that rest on larger evidence of facts. There is no way of recognising their final stage. The sense-knowledge of to-day, in the rapid accumulation of material evidence, becomes the ignorance of to-morrow.

In the field of beliefs that come to us through the mental and spiritual faculties there has been no such rapid modern increase or change of evidence. The beliefs have more universality and permanence. The evidence which supports them has been under consideration and discussion much longer than the facts of physical science. It is not as liable to change or development by discovery of new facts or laws or by invention of more perfect tools and methods. How nearly these beliefs resemble the knowledge that shall be, we do not know. It is the nature of faith to wait expectant, and to call what seems to be present knowledge its belief.

Belief and Desire—Heredity. The human will is not often called on to make a great single and final determination—especially in the most momentous things. It moves like air and water in minute waves and lines of least resistance. Each movement contributes to the strong set current of the life.

Each man's spirit finds in his own body its body of resistance, as well as its instruments of

learning and of action. Self musters its bodily aptitudes and inclinations in force for resistance as well as for service.

If the spirit, moved by faith, is aspiring, it finds its resistance in a thousand tastes, occupations, and surroundings. If it is dependent and trustful, self-confidence resists. If it is persistent and prayerful, self-approval is there—one's own goodness which seems as good as that of others. If it is earnest and faithful, self-indulgence is ready with its inertia or distractions. If it is receptive and believing, self-assertion resists with all the man's acquired theories and wisdom and resolution. The stronger and wiser the man is in his own eyes and other eyes, the greater the resistance. Faith is in conflict always with all self-pleasing and all that is pleased with self—with all in any man that seems sufficient—all that makes further effort needless.

Belief and Environment. Science points to a survival of the fittest. The being that is most in harmony with his environment survives. In this environment the facts are fixed. They do not change. But the creature that is not adjusted to them fails.

In like manner, man's spirit finds itself in a world of facts. At the best our tools and processes and opportunities and powers of ascertainment are very limited. Some have poor tools and powers.

Some lack preparatory knowledge and training. Some have been turned aside, and lack the power or opportunity to turn back. But to each there is something of this world of facts clearly presented for his acceptance—a small part, at the best. To most of us the simplest and nearest objects are presented most clearly. In general these concern us most. And nearest of all to every one is an essential something in his heart and in his mouth—something that he believes—something that he professes. It is never a complete revelation—nor a perfect creed—nor his entire duty—but it touches all of these.

That is his nearest environment. He must bring himself into harmony with that—that truth that is in his heart and on his tongue. Without that he is not a true man. He is not living in good faith. His bona-fide acceptance and submission is his faith. It is the condition of his spirit's survival. It is the spirit's germ of life.

Belief and Duty. Faith then is life's necessity. Is it a duty or an open choice? If man is a workman with tools and powers, must he use them, or may he throw them away? May he elect not to believe what he sees—not to recognise established and visible authority—not to follow tried and acknowledged leaders—not to obey any law but his desire—not to aspire to anything better than he is himself? May he refuse faithfulness and

truth and obedience and intelligence and confidence, and yet ask for them in all those who are bound to him in ties of love and service? With different powers and opportunities men see things differently and must always do so. But there are things of the spirit, which are as elementary and plain to all as the heat of fire, the cold of ice, the hardness and the crushing weight of iron. Cannot this be said of much simple truth and duty?

NOTES

1. Jer. 5:3—2. Prov. 3:3—3. Prov. 14:22—4. Jer. 5:1—5. Jer. 7:28—6. Jer. 9:3—7. Prov. 12:22—8. Prov. 17:7—9. Prov. 12:17—10. Prov. 15:28—11. Jer. 33:6—12. Jer. 28:9—13. Prov. 2:12—14. 1 Tim. 1:15—15. 2 Tim. 2:11—16. 1 Tim. 4:9—17. Tit. 3:8—18. 1 Tim. 3:11—19. Rev. 21:5—20. Rev. 22:6—21. Tit. 1:9—22. Rev. 2:13—23. Gal. 1:23—24. Rom. 1:5—25. Acts 13:8—26. Rom. 16:26—27. Gal. 3:2, 5—28. Jude 20—29. 1 Tim. 3:9—30. Philip. 1:27—31. Jude 3—32. Acts 6:7—33. Tit. 1:13; 2:2—34. 1 Tim. 4:1—35. 2 Tim. 2:18—36. 1 Tim. 1:9—37. 1 Sam. 24:7—38. 2 Chron. 32:15—39. Jer. 29:8—40. Judg. 11:20—41. Esth. 4:4—42. Matt. 27:20—43. Matt. 28:14—44. Acts 5:40—45. Acts 12:20—46. Acts 14:19—47. Acts 23:21—48. Acts 21:14—49. Acts 26:26—50. Rom. 14:14—51. Rom. 15:14—52. 2 Tim. 1:5—53. 2 Tim. 1:12—54. Rom. 8:38—55. Acts 13:43—56. Acts 18:4—57. Acts 19:8—58. Acts 19:26—59. Acts 26:28—60. Acts 28:23—61. 2 Cor. 5:11—62. Gal. 1:10—63. 1 Cor. 2:4—64. Gal. 5:8—65. Luke 16:31—66. 1 Sam. 27:12—67. 1 Kings 10:7; 2 Chron. 9:6—68. Job 29:24—69. Job 9:16—

70. Job 40:23—71. Job 39:24—72. Rom. 15:14—73. 1 Cor. 11:16—74. Rom. 2:19—75. Philip. 1:25—76. Heb. 13:18—77. Heb. 11:3—78. Gen. 45:26—79. Ex. 4:1—80. Ex. 4:5—81. Ex. 4:8—82. Ex. 4:31—83. Prov. 14:15—84. Jer. 40:14—85. John 4:50—86. Luke 20:6—87. John 9:18—88. Acts 9:23—89. Rom. 14:2—90. Rom. 14:14—91. John 3:12—92. Heb. 11:6—93. James 2:19—94. 2 Thess. 2:13—95. 2 Thess. 2:11, 12—96. 1 Tim. 4:3—97. Heb. 11:5—98. 2 Thess. 2:13.

CHAPTER XIX

BELIEF ABOUT CHRIST

Believers. Christian converts were those "who believed," whether they were Jew or Gentile. To them Christ was precious. For them, all common things were to be received intelligently and thankfully. And from the beginning of their faith dated their hope and expectation. After the resurrection of Christ the Scriptures speak of "many thousands of Jews which believed" (1)—"Pharisees which believed" (2)—"they of the circumcision which believed" (3)—Timotheus the son of a certain woman "which was a Jewess and believed" (4)—"the Gentiles which believe" (5)—"you [Thessalonians] that believe" (6). Unto them that "believed" Christ is precious (7). They that "believe and know the truth" receive all things with thanksgiving (8). Christians must awake out of sleep, for their salvation was drawing nearer than when they first "believed" (9).

On the other hand, the Jews who resisted the

N. B.—The notes of passages referred to by number are found at the end of the chapter.

gospel and the idolatrous heathen are classed together as "those who believed not." And those who believe not are classed with all evil-doers in the final retribution. The Jews that "believed not" were the enemies of the gospel in Macedonia (10) and in Judea (11). And Paul gives directions about intercourse with Gentiles that "believe not" (12). The fearful and "unbelieving" shall have their part with evil-doers in the second death (13).

In other passages Christ is named as the object of their belief. Perhaps it was the want of such belief that had marked His brethren at an earlier day as unbelievers. The Jews that "believed on" Christ were His disciples, if they continued in His word (14). The gifts of God were given alike to Jews and Gentiles who "believed on the Lord" (15). The elders in every church were commended to the Lord "on whom they had believed" (16). Paul had been a persecutor of them that "believed on" Christ (17). And in Christ's early ministry His brothers did not "believe on Him" (18).

Belief in General. Christ knew and spoke of men's refusal to believe His words about Himself and called for their belief. He explained their unbelief by causes that lay in the hearer—the same that made them disbelieve what Moses wrote. He appealed to His miracles for confirmation. Jesus told His disciples in speaking of His own return to heaven, that there were some of them

that "believed not." For Jesus knew from the beginning who they were that "believed not" (19) If they heard His words and "believed not," His words should judge them at the last (20). And in calling himself the Son of God He told them to believe His works, that they might "believe that" the Father was in Him and He in the Father (21). He urged them to "believe that" He was in the Father and the Father in Him, if only because of His miracles (22). He had told them that He was the Christ and they "believed not" because they were not of His sheep (23). If he told them plainly that he was the Christ, they would not "believe" (24). If they did not "believe" Moses' writings, how should they "believe" His words? (25).

The disciples on the road to Emmaus were slow of heart to "believe" all that the prophets had spoken (26). And the servant of Queen Candace, desiring baptism by Philip, said that he "believed" that Jesus Christ is the Son of God (27). And when Paul reasoned with them out of the Scriptures, alleging that Christ must needs have suffered and risen from the dead, and that this Jesus is Christ, some "believed" and consorted with the apostles and others "believed not" and opposed them (28). At Thessalonica they received the word and searched the Scriptures daily whether the things were so, and many of them "believed" (29). Paul confessed that he worshipped God

"believing" all things that were written in the law and the prophets (30). At Rome Paul preached out of the law of Moses and out of the prophets, and some "believed the things" which were spoken and some "believed not" (31). Before Agrippa, he asked the king whether he "believed the prophets," and said he knew that he "believed" (32). Not to "believe the record" that God gave of His Son is a disbelief of what God says (33). And the object of John the Baptist's preaching was to bear witness of the Light that all men might "believe" (34).

Before His ascension the Lord commanded His disciples to go into all the world and preach the gospel to every creature, declaring that he that "believed" should be saved, but he that "believed not" should be left under condemnation, and that signs of power should follow them that "believe" (35). And Luke undertook, as others had done, to set forth in order a declaration of the things which were "believed" among them (36). John bore record to the circumstances of Christ's death as an eye-witness of what he knew, that others might "believe" (37). The apostles from the beginning preached through Jesus the resurrection of the dead, and many of them which heard the word "believed" (38). Philip preached in Samaria and many "believed Philip preaching concerning the kingdom" of God and the name of Christ, and were baptized (39). Paul and Barna-

bas went into the synagogue and so spoke that a great multitude "believed" (40). In Ephesus Paul went into the synagogue and spoke boldly concerning the kingdom of God, and many were hardened and "believed not" (41). Paul wrote to the Corinthians that they would be saved by the gospel which he preached, unless they had "believed" in vain (42). He reminded the Thessalonians that what he had said had been "believed" among them (43). When Elymas the sorcerer was struck blind, the governor, when he saw what was done, "believed," being astonished at the Lord's doctrine (44). At Antioch Paul recalled the word of prophecy that God would work a work which they would not "believe" though it were plainly told them (45). But Christ told His disciples not to "believe" it when in the latter days men should try to point out the returning Christ (46).

Particular Beliefs. Christ knew that God heard Him always, but He gave public thanks for God's answer at the grave of Lazarus, that men might "believe that" God had sent Him (47). The Father loved the disciples, because they loved Christ and "believed that" He came from God (48). Their belief was a sign of their love and a reason for God's love for them.

Christ's knowing all things, and needing not that any man should ask Him, was a reason why

the disciples "believed that" He came forth from God (49). He gave to them the words that God gave Him and they received them and "believed that God had sent Him" (50). He prayed that the Father and He and men might all be one, that the world might "believe that God had sent Him" (51). His disciples were to believe not only in His divine origin but in His oneness with God. They were to "believe Him that He was in the Father and the Father in Him" (52).

His disciples believed that He was the Christ. This followed His words, when He claimed that He was the bread of life and could bestow everlasting life. To make men believe that He was Christ was the object of the whole gospel story. That belief was the mark of the new-born soul—the assurance of his salvation from sin—and of his faith in God. Peter declared that they "believed" and were sure that Jesus was that Christ the Son of the living God (53). Martha, in answer to Christ's word that those who believed in Him should never die, declared that she "believed" that He was the Christ the Son of God, which should come into the world (54). The Pharisees were told by Christ that if they "believed not" that He was what He claimed, they should die in their sins (55). And Christ told His disciples beforehand about His betrayal, and the words of prophecy foretelling it, that when it came to pass, they might "believe" that He was what He

claimed (56). John writes that whoever "believes" that Jesus is the Christ is born of God (57). The gospel of John was written that men might "believe" that Jesus is the Christ, the Son of God, and "believing" might have life through His name (58).

His disciples "believed" that Jesus Christ was the Son of God and in this belief lay their victory (59). Who is he that overcometh the world but he that believeth that Jesus is the Son of God"? (60).

Disciples and converts believed that He was the Saviour, although their first confidence had been broken up by His death. When the Gentiles heard the word of prophecy that Christ should be set to be a light to the Gentiles and for salvation to the ends of the earth, they were glad and glorified the word, and those that were enlisted for eternal life "believed" (61). Christ's apostles "believed" that they and their fathers should be saved through the grace of the Lord Jesus Christ (62). After His resurrection Christ showed Himself to disciples who had before His death "trusted" that He would be the redeemer of Israel (63). Blind men cried out to Him for mercy and were healed "according to their faith," when Jesus asked if they "believed" that He was able to do it and they answered "Yes" (64). Martha "believed" that He was the Christ the Son of God who should come, and He delivered her brother Lazarus from the grave (65).

Christ had foretold His own resurrection from the dead. The resurrection was incredible, but it was plainly and persistently preached. And that belief, inwardly accepted and openly avowed, became the means of salvation and the assurance of man's own resurrection. When Christ was risen from the dead His disciples remembered that He had said He would raise up the temple of His body, and they "believed the Scriptures" and the word which Jesus had spoken (66). When the disciples heard that He was alive and had been seen of Mary, many of them "believed not" (67). John went into the sepulchre and he "saw and believed" (68). Two of the disciples, to whom He appeared on the road to Emmaus, went and told it to others, but they did "not believe them" (69). He appeared unto the eleven and upbraided them with "their unbelief" and hardness of heart, because they did not "believe them" that had seen Him after He had risen (70). And Thomas, who was not with them, doubted their report, and would not "believe" without sight and touch; and when this was afterward permitted to him, the Lord told him to be "not faithless but believing." He "believed" because he had seen, but those were more blessed who had not seen and yet had "believed" (71). When the disciples "believed not for joy," Christ took meat and ate before them and opened their understanding that they might understand the Scriptures (72).

At Athens, when men heard of the resurrection of the dead, some mocked, but others clave unto Paul and "believed" (73). Paul asked Agrippa why it should be thought a thing "incredible," that God should raise the dead (74). And Paul delivered to the Corinthians the gospel that Christ had died and was buried and rose again according to the Scriptures. So he preached and so they "believed" (75). If Christ did not rise, "their faith" was vain (76).

The "word of faith," which was preached, proclaimed salvation to those, who in their heart "believed" that God had raised Him from the dead and with their lips acknowledged Him as Lord (77). If we "believe that Jesus died and rose again," so those that sleep in Jesus will God raise and bring back with Him (78).

The first passages cited speak of believers or of the unbelieving and there is no object of belief expressed. That a belief about Christ may have been intended, rather than faith or trust in Him or faithfulness toward Him, may be inferred in a few of them from the reference in the immediate context to the preaching or to some word that had been spoken.

Many of these seem, however, to refer rather to a trust in Christ. So far as this followed the preaching, it, no doubt, generally carried with it a belief of what had been proclaimed as true about Christ and more particularly about the facts of His resurrection and Messiahship.

The unbelieving may have included many who believed what was said about His miracles and His resurrection but were not ready to take the crucified Nazarene for their Lord and Master. The passages that speak of believing on Him may all be classed with the great majority of passages in the same form, which are manifestly expressions of a trust in Him.

In some of these passages there is either a specific statement of the unbelief or an immediate connection with some word spoken or written. In one passage (79) the meaning seems to change from a belief in Christ to a belief of His words. And in two others (80), the meaning seems to change from belief of His words to trust in Him. In the first His hearers did not believe what He said and did not believe *because they were not His sheep*. In the second they believed that He was Christ and believed in Him and were saved. So, the object of John the Baptist's preaching was that men might believe (81). And belief seems to change to trust where Christ told the priests and scribes (82) that they *would* not believe, if He told them that He was the Christ. Their trust involved their will, but perhaps their belief did not. Belief is not directly an act of the will, but unbelief may follow incidentally from wilfulness in hearing or not hearing.

It is evident that in many of these passages the hearer's belief was sought by Christ. He desired

them to believe what He said about His coming to them in the Father's name—His oneness with the Father—His return to Heaven. In His farewell words He called them to believe His gospel of the kingdom—repentance and forgiveness. And He warned them against the future proclamation of false Christs.

In the passages cited in this chapter are found all the specific beliefs about Christ that were spoken of in faith-words in the Bible. They are spoken by Christ or His disciples. These beliefs are as follows: that He was the Messiah sent from God—the Christ—the Son of God; that He was the Redeemer and Saviour with power to raise the dead; and that He was Himself raised up from the dead. This last fact was the burden of the apostolic preaching. On it rested the hope and promise of man's resurrection. The belief that followed the story of the resurrection of Christ turned into a trust in Him as Lord. And with that trust, salvation came to them—the beginning of a new life.

So, too, a faith that was triumphant over worldly stress and sorrows came to them with the conviction that Jesus was the Son of God. That men might believe this was the purpose of John's gospel. Denial of this claim (which was made by Him) was for the Pharisees, who saw Him and heard His words, a wilful rejection of Himself. When they rejected Him, they remained, as they had been,

without the deliverance that He offered them. He offered a new life in place of their old and persistent deadness, their hopeless abiding in deadening sin. This offer was made to men whose animus and self-will had plainly shown itself. That animus had made them incapable of the change and deliverance that was offered to all men by Christ. There is no other passage in the Bible in which Christ declares that man shall fall into hopeless death by reason of any specific disbelief.

In Christ's farewell words in sending His disciples out into all the world to preach the gospel and baptize (83) we perhaps assume much too readily that they were entrusted with what we call the Christian system of salvation with its elaborate creed and all its human arguments and philosophies and beliefs. When Christ began to preach, Mark called it "the gospel of the kingdom of God." Christ preached that the kingdom was at hand, and that men should repent and believe the gospel (84). Paul called it "the gospel of the grace of God" (85). This seems to have been a call to repentance and a proclamation of God's forgiveness. This was the spirit of the prophecy that promised that God would have mercy upon him that returned to Him (86) and of the Lord's promise that He would in no wise cast out him that comes to Him (87). There were no new conditions. The gospel was not made narrower. But strange new facts now made it more

believable. With reasonings and explanations, men tried to make the love of the Father and His salvation by grace fit their ideas of the justice of God and His law. These reasonings were helpful at the first, but now they have built a Chinese wall around "the gospel of the grace."

There is no Bible statement that man cannot be saved without right beliefs, but there are passages in which new birth and life and salvation are spoken of as accompanying or following such beliefs. They believe that Jesus is the Christ—and are born of God (88), and attain unto life (89). They believe that God raised Christ from the dead—and they shall themselves be saved (90).

And in other passages that may mean either believing about Him or believing in Him, the believer is spoken of as enrolled for eternal life (91), and saved (92), and the unbeliever is classed with those who fall into the second death (93).

A man's beliefs then may lead to salvation and to eternal life, and want of them, or want of the faith that they might bring, may lead to death.

It does not seem easy to overvalue sound beliefs about the truth. They are worth the highest cost of every effort to reach them. The failure to reach them may change the character and current of a man's life. But the Bible goes no farther than

this and we dare go no farther. It does not proclaim punishment for failing to believe the truth. Neither does it hide the disasters that misbelief and disbelief may lead to.

It may be natural to infer that a return to God (94) or a coming to Christ (95) implies some knowledge of God and of Christ and some belief or hope. And yet it is possible that many may turn toward God and begin to come to Christ in simple penitence or earnest faithfulness or burning desire, with little apprehension or knowledge of the mighty and loving One, to whom they are beginning to commit themselves. Little children may come—and heathen Canaanite—and modern sceptic—and those that are heavy laden—and penitent sinners of every creed. Woe to him whose outspoken inference about their proper state of mind becomes the hindrance in their way!

Men are called on to believe, but they are not commanded. Opportunity and responsibility come together to each one of us. If the opportunity is fair, the responsibility is plain. There is a good faith required in meeting both. That is law in God's nature and in ours—beyond all possibility of mistake. It seems to be the law of the whole animate universe.

Happily our accounting is not to one another. It is to One who knows all the facts and can measure the opportunity and the responsibility of every man.

NOTES

1. Acts 21:20—2. Acts 15:5—3. Acts 10:45—4. Acts 16:1—5. Acts 21:25—6. 1 Thess. 2:10—7. 1 Pet. 2:7—8. 1 Tim. 4:3—9. Rom. 13:11—10. Acts 17:5—11. Rom. 15:31—12. 1 Cor. 10:27—13. Rev. 21:8—14. John 8:31—15. Acts 11:17—16. Acts 14:23—17. Acts 22:19—18. John 7:5—19. John 6:64—20. John 12:47—21. John 10:37, 38—22. John 14:11—23. John 10:25, 26—24. Luke 22:67—25. John 5:47—26. Luke 24:25—27. Acts 8:37—28. Acts 17:4, 5—29. Acts 17:12—30. Acts 24:14—31. Acts 28:24—32. Acts 26:27—33. 1 John 5:10—34. John 1:7—35. Mark 16:16, 17—36. Luke 1:1—37. John 19:35—38. Acts 4:4—39. Acts 8:12, 13—40. Acts 14:1—41. Acts 19:9—42. 1 Cor. 15:2—43. 2 Thess. 1:10—44. Acts 13:12—45. Acts 13:41—46. Matt. 24:23, 26; Mark 13:21—47. John 11:42—48. John 16:27—49. John 16:30, 31—50. John 17:8—51. John 17:21—52. John 14:10, 11—53. John 6:69—54. John 11:26, 27—55. John 8:24—56. John 13:19; 14:29—57. 1 John 5:1—58. John 20:31—59. John 6:69; 11:27; Acts 8:37—60. 1 John 5:5—61. Acts 13:48—62. Acts 5:11—63. Luke 24:21—64. Matt. 9:28—65. John 11:27—66. John 2:22—67. Mark 15:11—68. John 20:8—69. Mark 16:13—70. Mark 16:14—71. John 20:25, 27, 29—72. Luke 24:41—73. Acts 17:34—74. Acts 26:8—75. 1 Cor. 13:11—76. 1 Cor. 15:14, 17—77. Rom. 10:8, 9—78. 1 Thess. 4:14—79. John 5:47—80. John 10:25, 26; 20:31—81. John 1:7—82. Luke 22:67—83. Mark. 16:15, 16—84. Mark. 1:15—85. Acts 20:24—86. Is. 55:7—87. John 6:37—88. 1 John 5:1—89. John 20:31—90. Rom. 10:9—91. Acts 13:48—92. 1 Cor. 15:2—93. Rev. 21:8—94. Is. 55:7—95. John 6:37.

CHAPTER XX

THE LAWS OF FAITH

FAITH is man's active relation to the whole world that lies outside of himself. In this broad sense, it is ever with us. It touches every relation of men to one another, every function of daily life, all knowledge and memory and hopes, and every human activity. Every child soon learns that he must believe some things, whether he understands them or not—and that he must even try to understand some things. He learns what he cannot do. He learns that he must depend on many others—must submit to some authority—must trust many—and must be trusted. He must be faithful in many things. He must remember. He must foresee and plan and hope. And he must judge and act.

This is true of the whole physical and intellectual and social world. It is the law of man's natural and social life. Does it stop there, or does it apply to the whole man? Man cannot learn *how to live* without faithfulness of mind and body. Must he have faithfulness of spirit too?

As a spiritual being, man's faith is all that

relates him to "the things of the spirit." This law, that governs him in body and mind and business, governs also the moral, aspiring, spiritual man. The nerves are an effective and ever-present mentor to the one. The conscience is not a less accurate and unfailing mentor to the other. And both touch the will.

The laws by which faith works in our whole human nature— in its lowest needs and activities and in its highest—may not be identical—but probably a resemblance or analogy may be found in all of them.

In the Bible, worldly faith is often spoken of. But the Book of Faith speaks chiefly of the Bible faith—the faith that is toward God—the dependence of man on God—the gifts of God received by man.

The laws of faith are simple and extend for the most part to every realm of human life.

I. Faith Rests on God Alone. The Bible speaks not only of faith in God, but of the faith of God. He is faithful, and His faithfulness is His truth, His stedfastness, His justice, and His mercy. He commands—and promises—and gives. And to man He has entrusted the dominion of the world. This is His life toward man.

Man's faith in Him rests on His own faithfulness. And if men are faithful toward one another, it is the Father's faithfulness imaged and planted in

the children. And if men believe, it is that they have seen His works or heard His voice.

It does not follow that a believer is necessarily, or even generally, conscious of this. One who has known the best things men have learned about God may know and give a reason for the faith that is in him. He believes about Him what others have taught and his own reason approves. He trusts Him for what he has heard of Him and for what he has himself experienced. He tries to obey and to endure, for he acknowledges the mastery and wisdom of His rule. He tries to be faithful in duty, for his own responsibility is before his eyes. He aspires to a nobler future, for he has had some vision of what shall surely be.

But faith that begins in childhood, and lives in any condition in which man can live, does not reason about itself or explain itself. It lives and moves. Where it comes from, and what its foundation is, are questions for the few. The answer of the Book of Faith is that it comes from God and that He can be trusted because He is faithful. It is the simple rule of human life. We learn from our fathers—we inherit their traits—we trust them, and we trust one another, because they are trustworthy toward us.

II. The Faithful belong to Christ. "Whosoever believeth" is in that family of God—for he is joined to Christ, and is found in Him at the end.

By faith alone he is identified with Christ and shares the things of Christ. He shares in all that Christ is, and in the Father's love—and the kingdom of the Son. It is not his kinship with any favoured race of men—nor his profitable use of opportunities and means—nor his fine natural or developed powers—nor his intelligence or knowledge.

What is the sure mark of his birth and his nobility? It is that living principle in him which we call spirit. This has turned and moved him at times toward the Father and toward Christ—from the earliest beginning of his life—in ways not understood by him—and not seen always by his nearest neighbour. The faint desire—the flickering hope—the wavering confidence—the fluctuating fidelity—the doubting beliefs—the timid inconstant aspiration—this is the faith that is in him. And ever since human life began this is the faith that put man into Christ. His earthly life may have ended in infancy—or begun and ended in heathen darkness—or run into the deeper darkness of a civilised man's sins and unbeliefs. Faith began with his earliest breath. It can end only when his self-confidence and self-will have killed it.

But those of us, who live in the shelter of the churches and the culture of the schools, bear no mark of kinship to the Lord of life, that may not be found in "darkest Africa." Our confessions are

no clearer and truer than those of the speechless child—our obedience no better than the prodigal son's. Our confidence and courage are always mixed with human fear and discontent. There is no man-made hall-mark by which every child of God is known. If we are looking for finished and full-grown children, there are none. And the children are not known by an academic or ecclesiastical diploma.

The family is not, however, a mere list of names, and even its living members do not all know their name or birthright. Still less can each recognise the other; and yet there is some Christ-likeness, some mark of Christ, in them all—illusory and fitful and faint at best. And the spirit—like breath and blood—is given to each man that lives. It draws its life from God. It lives by faith.

III. Faith Is the Faculty of Life. The living man depends on faculties of sense. They are the means by which he takes from the outside world the things that are needed for his life—and by which he avoids the things that are dangerous to life. These faculties are themselves tributaries to the more mysterious faculties of desire and thought and will.

The Bible teaches that man receives by faith the things his spirit needs. Faith is the eye that sees—the ear that listens—the lips that ask—the hand that takes. Faith is the door of God's access to

man—and of man's approach to God. It has no use except for those who need Him.

God gives directions and warnings and promises and consolations and assurances of love. He forgives transgressions. And He gives wisdom and holiness and power. This is salvation.

By faith man hears and by faith he receives. This is an humble rôle. But life is not a human achievement. Man is not a mere plant or animal. Yet, like them both, his life and strength and beauty come from outside.

The varied method and character of God's giving is not here in question. Faith begins and ends with the fact that the spirit of man depends on God. His work may be by evolution, His gifts may come through heredity and environment—by restraint or struggle. But the spirit of life is God's.

Everything in man's spirit that receives is faith. And everything that refuses is unbelief. The gifts may be as general as the sun and rain. To some extent they are—and are as generally received. And yet some plants have the faculty of life and use its opportunity—and some do not. And if there is a man of utter faithlessness, he is like the plant that does not live—and cannot.

It is in God's image that man was made. This is his highest pride. But that image is like the image in the little child. There is no instantaneous creation of a full-grown man, but the small

beginnings and gentle leadings and tiny advances of the child. The father and the child are of one blood, and all good human life draws them closer and makes them more alike. The Father of all men and man are of one spirit and grow into a likeness. And more than a likeness—unity at last—comes from the Father's ceaseless gifts and the man's glad faithfulness, as he takes the gifts into his hands and into his very self.

Like life, faith is a constant activity. It is not passive opinions and feelings—but the ever-changing position and attitude and movement and exercise of a living faculty. It turns toward God and toward truth—it carries the man toward God—and binds him to Him—and hides him in Him. The man lives by Him—and strives and achieves in Him. The eyes of his understanding open toward God and truth, with new powers of sight, and with growing appreciation of the vision of the unseen. Faith, like the mental and bodily faculties of man, appropriates and changes and uses what it receives. It takes life from God and His great realities and becomes life in man.

IV. Faith Is the Means of Growth. If what men *are* was worthy of the Father's love and praise, if men could have life without the asking and without the grace—man's self-esteem could bear the presence of the king—and noblemen would be glad with willing courtliness to take their place

at His court. But what man, if he were chamberlain or judge, would give a place of honour to his fellows there? We know too well, the other is not worthy. We know it by the secret, unloved glimpses of ourselves.

The best gift that man has is his free-will. And part of its price is self-esteem. Here is a life-long battlefield of faith. Here is the very fortress of unbelief.

That we must be made over new—that man is at best a child—and has yet to become a man—that is the word, and no man's ears hear it gladly. He would go into the temple—but he must still be an honoured, law-abiding, and righteous Pharisee.

In the school of self-help, in the struggles of civilised life, pride flourishes. But the fine pride of the old-time knight grows slowly in business and social life—while the poor weed-like growth of his self-esteem and his spiritual sufficiency flourish.

All the good things that he has won in honourable worldly ways—and even his best attainments of knowledge and influence—are lined up now against his faith. Can such a man feel a need—and pray—like the poor and the despised? Can he stand before God like a sinful Publican?

But when the sun and the rain and the air and the soil have come from God, and have reached his willing pulses, and are seized by his eager faculties, there is a new plant in the Lord's garden—and the time of beauty and fruitage comes. The

needed things—wisdom and goodness and strength —that he had not, are now becoming his—and life and growth follow. He has done nothing but be open to receive—nothing to boast of—but much to rejoice in.

This is why faith and character always come together in the Book of Faith, as we have seen.

It would be natural, if God favoured and saved the good. It would be fine, if we were good. But it is like God alone to help and save the countless multitudes, who are far from good—but "who believe," and who shall all be like Him, when the seed that is now in the ground is fully grown.

V. Faith Is our Active Power. Human achievement depends on faith as much as human character. Human nature with its natural desires and powers begins—and fails.

Half the price paid for man's priceless free-will is his personal self-will. Self-will, in all its self-assertion and self-indulgence, is the second great fort of unbelief. Good purposes and noble actions always come to a place where the next step must be self-sacrifice—a sacrifice of the self-will.

And first or last, each of us is the Prodigal Son—and must have what the Father can give him *now*—and must spend it in his own way. And in this way he learns.

He learns that strength, not favour only, comes from the Father—and with that strength work is

accomplished, and deeds are done. He is one of the Father's household of faithfulness—one of the great company of God's exhibitors, in the Greek games of life—in contests and hardships and services innumerable. He not only hears—but strives and achieves and endures—by faith. He follows the "perfect" "captain" of all martyrs and victors, "the faithful and true Witness" of the goodness and power of God. Faith is the impetus that draws men after Him.

This is why faith and conduct always stand together in the Book of Faith, as we have seen. In faith man's effort meets God's strength. Here is the outcrop and display of God's favour to the faith that hungers and strives and endures and sacrifices self—the faith that has made a man—God's man, in more than feudal sense—and shall make the man like Him that fashioned him—for it has laid hold on Himself.

VI. Faith's Activities Are as Variable as Life. It moves the mind to believe. It moves the heart to trust and hope. It moves the will to obey. It moves the lips to truth and the hands to service. It moves the whole man to good will and stedfastness.

But its influence is not always a power in all the thoughts and acts of any man. That is the faithfulness of God alone. In man—as in all human life and nature—there is the constant struggle—

and the infinite variety. There is the divine impulse of faith—and there is the free-will antagonist, himself.

At best, faith's victory fluctuates—and it does not cover the whole field. It is the same cause—and the same battle—for a whole lifetime—in the entire man—in every man. His mind, his heart, his affections, desires, purposes, and actions are none of them neutral ground.

Wherever and whenever faith wins, there is life and salvation. Is there ever defeat and death along the whole line? And nothing left in a man, which still shows fight for good? Life that is once wholly lost by the body cannot return. And there is nothing in a dead body and mind and spirit to turn back to God or take fresh strength from him. The man's faith was his life. Has it been lost by any man?

But there is life, while there is any faith. It may not be faith's complete vigour in the whole man. In any part of him may be the paralysis of unbelief—with life and hope still in him.

And there are inconsistencies in the man's different natures and moods. His mind may give grave and careful assent to truth, and receive it gladly in its Bible form and measure—while his heart is not moved to praise or trustfulness—and his hands or lips are far from faithful. And so his mind or hands may fail, while his heart still throbs.

Only the great Physician knows, in every hard-

est case, what man of us still has some faith and life in him. No other man can say, this one is dead. And no man that has died knows he has ceased to live and will not live again.

VII. Faith Is Man's Choice. It is only a free faith that is worth while. There is some holy pride and joy in man that makes him strive for a child's place and service rather than any most profitable slavery. The prizes of faith are offered to a man whose will is free.

But a man can never see the whole picture of an endless life, and measure the gains and losses of each moment by their real final value. He lives on daily bread—and in daily opportunities. He chooses among the seeming trifles of every day. He chooses ten thousand times, and acts every hour on that choice.

He does not choose at once his way of life—and his life's aim and confidence and hope and creed.

Each choice affects the next, but it does not generally control it.

How shall he choose where to trust? How shall he choose his duty? and his creed? He does not and cannot knowingly choose the whole. But he is choosing from hour to hour, between likes and dislikes, inclinations and disinclinations, ease and effort, true and false.

And in a way, some choices have been made for

him before his birth and in the circumstances which are always about him. These give him a fixity and poise that are the beginnings of the man. He can count, in some sense, on the near future and the commonplace, as he counts on gravity and seasons. He cannot choose to be a beast of the field. But a *man's* choices are offered him, and he makes them freely.

He must be always choosing and taking *in good faith*. He cannot *pretend* to choose. He must sincerely choose. This is the law that enforces itself daily in his life. To break it is insanity.

A man cannot make half-choices. He cannot choose to be and not to be, or to do and not to do. He may not be what he chooses, for his will is weak, and there is a conflicting and often victorious self. But he cannot divide the faith that is in itself indivisible. He cannot choose to believe and not trust or to trust and not obey, or to be faithful and not believing. In fact—and in his weakness—he may, in all its inconsistency, be any one or only one of these. And it is often so with all of us. The failure is in our practical effort. Faith tries to see and hear and do. We may fail to see and yet may do. But no faithful man can choose to see and not to hear, or to do and not to see.

The sum of many choices becomes in time a disposition that prefigures, and sometimes fixes, larger choices. Perhaps a man can trace imper-

fectly in mature life the way he came to hold the views, and seek the objects, and trust the strength, and be the man, and do the things, that now make up his life. He can hardly review it all. He cannot retrace the steps.

But he can never sincerely say that he was made so. He knows that his spirit was not chained down to any heredity or held irresistibly by any environment. It is his pride that he is a man and free—he chooses and he is responsible.

But this choice must not only be *bona fide*. It has to be a limited one. And his responsibility is as limited as his free and actual choice.

He can only choose as a man of his own time and race and opportunity. There is a point at which environment controls. Where God draws the circle of every man's controlling environment, no other man can know. We know that he is not controlled, like other creatures, by seas and climates and secrets of the earth and heavens. Perhaps his faith may break through all environments of schooling, and disposition, of false weights and measures, at last.

To hear and learn and judge and obey and act, as each best can—sincerely and at all cost—in all good conscience and good faith—this is his faithfulness. This is faith.

VIII. The Faithful Are God's Chosen. We speak of the Jews as God's chosen people, but it is

not here a question of any tribe or class—but of each faithful man.

The Book of Faith presents God to men as Creator, Father, Ruler, and Judge. It divides men into the faithful and the unfaithful. It speaks of faith as *Belief* of words that are spoken to the man and truths that are made plain to him. It speaks of faith as *Trust* in God and Christ, committing one's self to Him as Lord, following Him as leader, depending on Him as Father. It speaks of faith as *Faithfulness* in word and deed—of the true messenger and witness, the trustworthy servant, the obedient soldier. It speaks of faith as *Safety*. It speaks of it as *The Truth*.

And it speaks of the *Faithfulness* of God—always trustworthy—always still trusting man.

And the Book of Faith speaks of this gift of faith to man as though it carried with it, or was followed by, all God's goodness—as Maker, Father, Deliverer, Giver, Leader, Lord, and Saviour.

The Book of Faith would not be consistent with itself—nor with the books we read in our own reason and in all human nature—if what God gave us as His most constant gift was the cup of His wrath—and not His favour.

To a "chosen people" of Israel the forms of favour were safety, prosperity, and victory. To the full-grown men of faith, sons of His love, God

offers a forgiveness, a righteousness, a salvation, and a future that is all of these and more.

The whole story of man's faith is the story of how man takes and uses any and all gifts of God. The story of God's faithfulness is the Gospel—the story of what He gives.

IX. The Faith Is the Truth. Perfectly seen by none, clearly seen by few, high above us and far beyond us, and yet lying close about us, the truth lies outside of us. It is the object of every sense and thought of man. Our contact with it makes us men, determines our character as men, and proves the success or failure of the whole world of men. What will we do with facts? This is the daily question. It does not always come in specific form, as it was put by Pilate—but it recurs every day in the child's school-book and long before that—in the use of common opportunities and common tools—in the performance of daily duties and the completion of the life-work.

"The faith"—for each of us—is all that he believes and does and is—the whole man in his world of knowledge and thought and desire and love and action.

Within us—our own faith is our life, and makes us share, knowingly or unknowingly, in the world's life and in the life of the Life-giver.

Outside of and around us—"the Faith" is the whole world's life and being—the universe of

fact—the created things of God—the gospel—the whole unsearchable purpose, and the very person of Him who is the Life and Truth. The faithful God is the Father of all that are faithful, the Truth of all that believe, the Crown of all that strive, the Hope of all that trust. He is the beginning and the end of all man's faith.

All that we can receive in body, mind, and spirit—by belief, obedience, confidence, and hope —that is our faith. And what the spirit of man receives, the Bible calls The Faith.

FAITH-TEXTS AND INDEX

This Index contains, in the usual order of the Scriptures, the complete list of Faith-words printed from the Authorised Version with Revised Version changes in parentheses.

After each passage is designated in numbers: 1st, the word, root, and inflection used in the original text —and 2d (after a dash), the chapter or chapters of this book in which the passage is referred to. The first number—preceding the dash—indicates as follows: the first figure the Greek word or root, the second figure the Greek case or preposition. This is done more particularly as follows:

(First figure) 1, *Pistis*, *pistos*, *pisteuo*, and their compounds and derivatives—2, *Peitho*, and its compounds and derivatives—3, *Elpis*, *elpizo*, and their compounds and derivatives—4, *Aletheia*, *alethes*, and their compounds and derivatives—6, Some less frequent word. Then (second figure) the case, conjunction, or preposition used with the first figure, *e.g.*, 1, Dative, to—2, *En*, in or on—3, *Eis*, into, unto —4, *Epi*, upon—5, *Oti*, that, because—6, Some less frequent inflection.

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: 8	believe thee	11–18
: 9	believe these signs	11–13
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: 46	would have believed me . .	11–11,13
: 47	if ye believe not his writings .	11–11,13,19
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6: 29	believe on him . . .	13–10
: 30	believe thee	11–10
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: 31	believed on him . . .	13–10,11
: 38	he that believeth on me . .	13–10
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: 30	believed on him . . .	13–11
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: 45	ye believe me not . . .	11–11
: 46	why do ye not believe me .	11–11
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: 37	believe me not . . .	11–10
: 38	ye believe not me . . .	11–10
: 38	believe the works . . .	11–10
: 38	believe (understand) that the Father is in me . . .	65–19
: 42	believed on him . . .	13–11
11: 15	believe	10–10
: 25	believeth in (on) me . .	13–12
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:40	if thou wouldest believe	10–5,7
:42	believe that thou hast sent me	15–19
:45	believeth on him	13–10
:48	believe on him	13–10
12:11	believed on Jesus	13–10
:36	believe in (on) the light	13–12
:37	believed not on him	13–10
:38	believed our report	13–13
:39	could not believe, because Esaias said	15–11,13
:42	believed on him	13–12
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13:19	believe that I am he	15–2,11,19
14:1	believe in God	13–7,11
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:10	believest thou not that I am in the Father	15–19
:11	believe me that I am in the Father	11,15–2,10,11,19
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:29	believe	10–2,11,19
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:29	believed	10–7,9,11,19
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:36	as many as obeyed him	21–14
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:7	obedient to the faith	10–4,18
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:12	believed Philip preaching	11–19
:13	believed.	10–12,19
:37	believest with all thine heart	10–12,19
:37	believe that Jesus is the Son	10–19
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:42	believed in (on) the Lord	14–10
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